

# Calvinist Contact

An independent Christian weekly

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## Amnesty report describes death-squad killings of Brazil's homeless children

C.C. Staff

**BRAZIL** — Hundreds of Brazil's street children have been gunned down by death squads and many more have been beaten and tortured by on-duty police, says a recent report from Amnesty International.

A recent study by the Brazilian Institute for Social and Economic Analysis reported that 457 children or adolescents, most with no previous criminal record, were killed by death squads last year in three cities alone. According to Amnesty's report, current figures show the high rate of killings is continuing.

The report tells of one incident involving three boys in Rio de Janeiro. Witnesses of the incident say the boys were picked up by military police in August on suspicion of trying to break into a shop and were subjected to a game of Russian roulette. One of the boys, 13-year-old Leandro Cardoso da Silva, was shot in the head and dumped outside a hotel by police. He later died in hospital.

"As more children and adolescents are forced onto the streets to help support their families or fend for themselves, they are becoming more vulnerable to abuse by police," says the report. An estimated 7 million children in Brazil are homeless. "Poor children in Brazil are treated with contempt by the authorities, risking their lives simply by being on the street," Amnesty says.

A delegation from Amnesty met with Brazilian President Fernando Collor de Mello in August to ask the president to follow the commitment he made in June when he said his government would not tolerate any human rights violations.

In its September newsletter, Amnesty details cases of torture and arbitrary killings of Brazil's young people. Death squads — many run by off-duty police officers — kill them to "clean up the streets, remove witnesses or guarantee the security of an area," says the newsletter. On-duty police officers have shot youths dead simply for failing to stop their motorcycle when signalled to do so or for allegedly insulting a police officer. The newsletter features testimonies from several street children, who detail how police officers burn them with cigarettes, throw hot water on them, and beat them with truncheons.

Amnesty has made 12 recommendations to Brazil's president for eradicating torture and extrajudicial killings. They called on Collor de Mello to set up a register of all violent deaths related to death squads or uniformed police, to begin federal supervision of all investigations into such killings, to provide adequate protection for victims and witnesses, and to ensure thorough, impartial investigations into all reports of torture.



Refugees on Jordan's border line up for over two hours in 45 °C heat for their daily food ration. The ration consists of pita bread, one tomato, one triangle of processed cheese and a can of corned beef.

## Jordan struggles to handle tide of refugees from troubled Iraq and Kuwait

Alison de Groot

**JORDAN** — They are living in makeshift tents made of old sheets, they use and are surrounded by open-trench latrines, and they sometimes wait days for food and water. This is the situation facing more than 80,000 refugees stranded in emergency camps on the border between Iraq and Jordan as a result of the Persian Gulf Crisis.

The Jordanian government is asking for help. "We are almost facing a world gone mad," said Jordan's King Hussein when he announced that his country is no longer capable of meeting the needs of the flood of refugees without international help.

Most of the refugees are Asian workers, citizens of India, Pakistan, Bangladesh, Sri Lanka, Yemen and other Asian countries, who fled Iraq and Kuwait in the face of scarce food

supplies and serious threats to personal safety.

However, unlike some western countries, their governments say they cannot afford to airlift these citizens out of the Persian Gulf. The United Nations has begun to send charter flights to bring the Asians home, but the process is slow and thousands more refugees arrive at the camps daily. So far now they are stranded in the desert camps called Shalan I and Shalan II.

### Financial aid

Jordan's appeal for assistance has been heard around the world though, and help is on the way. According to Independent News, the European Commission has allocated over \$34 million for food, medical supplies and repatriation of the refugees. Canada has

See REFUGEES -- p. 2.

## Tolerance in Hungary: state-run school returned to church

Enno Meijers

**SAROSPATAK, Hungary** — Over 2,000 people packed into the Sarospatak Reformed Church in Hungary. Hundreds more people filled the church grounds and spilled into an adjoining street. The crowd sang Genevan Psalms, including 90 and 121, prayed the Lord's Prayer, confessed their faith and again sang praises to God. The occasion? The jubilant Hungarian, German, Dutch and English-speaking crowd were gathered for the convocation of the Gymnasium

(secondary school) of the Sarospatak Reformed College.

Just another convocation, you might think. However, this one, held on Sept. 1, was a monumental occasion. After 34 years of state control, the school is once again an institution of education of the Reformed Church in Hungary.

"Yet a few years ago, and even last year, it would have been a pure dream that the Sarospatak Gymnasium would ever become again a Reformed Church school," said Laszlo Kurti, Bishop of the Cistibiscan Synod of Hungary's Reformed Church, during his sermon at the convocation. "It is absolutely clear that what we are seeing now is (the work) of the grace of God."

### Celebrating

Even after the three hours of official ceremonies were over, the celebration carried on as the Debrecen Reformed Seminary choir continued to sing out in the street where they were joined by passers-by. They sang psalms and



The Reformed church in Sarospatak, Hungary. The dome to the left is the Gymnasium of the Reformed College.

favoured patriotic songs. The entire occasion became a joyful celebration in which faith and patriotism joined together to experience the beginning of

a new tolerance in Hungary.

It was not the first time that the See MUCH -- p. 2.

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## Refugees face deplorable conditions

... continued from page 1. set aside \$2.5 million. World Vision, World Relief, World Concern, International Aid and Venture Middle East are involved in a 12-week, \$62,000 joint relief effort with Jordanian Christians who are scrambling to help the sudden tide of refugees.

The Middle Eastern Council of Churches (MECC) has been asked by the Jordanian government to take responsibility for some 20,000 refugees. They in turn have appealed to other church councils to help their effort financially. The

Canadian Council of Churches (CCC), although not directly involved in the relief effort, is answering MECC's appeal by asking Canadian congregations to give to the effort, says Tad Matsui, assistant director of CCC.

On the ground, in the camps, several UN bodies, two arms of the Red Cross, volunteers from Jordan's churches and other agencies, are doing their best to provide assistance to the refugees and the manpower needed to support these initially haphazard camps.

Yet, despite the financial aid, despite the volunteers and

agencies involved, refugees are facing grim circumstances. Sanitation problems threaten to spread an epidemic of cholera or typhus — last week health officials at Shalan I reported two cases of cholera, the camps are short or out of medical supplies, and refugees must wait hours in line in the desert heat for food, water and bathrooms. Reports from agencies involved all point to the suddenness with which these camps arose, as the main reason for the lack of organization and co-ordination in the relief effort.



Photo: Bert Wiltvoet  
C.C. editor Marian Van Til was married Sept. 8, 1990. She is pictured here with husband Ed Cassidy on their happy day.

## Much rebuilding to be done

... continued from page 1. people of Sarospatak were celebrating the return of their school to the church. In its history of more than 450 years, the power of the forces of darkness was felt many times. But then, as now, the power and faithfulness of the Lord prevailed and the people celebrated once again the return of their school.

The situation is not yet ideal. The buildings are in a deplorable state of disrepair and are still standing on state-owned land. Some concessions

had to be granted to the state in exchange for the return of the school. Because the church was required to retain all the students and staff present in the state-run school, who are of varying religions, religious studies could not be made compulsory in the higher grades. Dr. Miklos Trocsanyi said in his commencement address. Religion is, however, encouraged as an option and Trocsanyi urged tolerance and patience among students and teachers of various persuasions.

But some 860 students from Hungary, Czechoslovakia, Carpathian Ukraine, Romania and Yugoslavia, are enrolled in the school and will have the opportunity to receive a Christian education.

For years Christians here at home have prayed for those behind the Iron Curtain who lacked the freedom to worship and express their faith openly. Now the Iron Curtain is gone and we should give thanks for that, but our prayers should not diminish, for there is much to be built and restored. This

idea was also reflected in the commencement address.

"The Word has been uttered and in our minds it is slowly transforming into a verb. The Word inspires action," said Trocsanyi in closing. "Our compass for the voyage is the Word of God, of the Gospel. Our ship is powered with the verb; action, the intention to teach well. The Word and the verb will make us richer by June."

Bishop Kurti, whose text for the memorable service was taken from Rev. 14:6,7, expressed deep gratitude and faithful obedience when he

said, "May this school witness to the truth that God is the Creator of the world ... (human-kind) is only steward of the created world of nature."

Upon the conclusion of Kurti's convocation sermon, the entire congregation prayerfully responded with words from Psalm 90: "Let your grace and comfort enrich us ... strengthen our hand and bless our labours."

Enno Meijers is an accounts manager of a company that supplies electrical and mechanical power transmission products. He attended the convocation in Hungary. Meijers lives in Milton, Ont.



From left to right: Jubilee's Pastor Peter Slofstra, Wayne Prinsen, Sylvan Gerritsma (Council Chairperson) and Gary Prinsen (Contractor/Co-ordinator).

## — Building homes to build a church —

ST. CATHARINES, Ont. — Jubilee Fellowship Christian Reformed Church — established in 1987 — hopes to start the construction of its own place of worship, D.V., in May, 1991. A property located in the west end of the city has been purchased and is paid for. Right now, fundraising for the building is on everyone's mind.

One of the current projects entails the building of a semi and listing it with a realtor for sale. To make this possible, one of the Jubilee members bought a west-end lot and guaranteed a loan for the full construction price. A number of St. Catharines-area building suppliers were contacted and agreed to give generous discounts.

The construction of the two-unit facility now nears completion under the supervision of contractors Gary Prinsen and Leo Versluis — both Jubilee members — who donated their services as co-ordinators. Other members volunteered to do the roofing, siding, electrical and general labour.

Anyone interested in buying a Jubilee-built home may contact Linda Lammers at Abrahams Realty Ltd., phone (416) 688-0037.

— ADVERTISEMENT

## Canada plays leading role in world summit on children

Alison de Groot

Canada has played a major role in organizing what will be the largest world summit to be held in history. Over 70 heads of government and heads of state are expected to attend the World Summit for Children in New York this week-end.

The idea for the summit came from UNICEF, a United Nations agency, in 1988 and was brought to life by six initiating countries including Canada, Egypt, Mali, Mexico, Pakistan and Sweden.

Organizers hope the summit will produce a declaration which will spell out the leaders' political commitment to the survival, protection and development of children in the 1990's and a definite plan of action which will provide more detailed guidance for national governments, international organizations, aid agencies and other groups as they work to better the lives of all children.

Summit organizers also hope the meeting will give countries the political will to sign and ratify the United Nations' Convention on the Rights of the Child, which was adopted in 1989. Almost 100 countries have signed the document and over 20 have accomplished the

more complex task of ratifying it.

The summit is expected to cover the issues of health, nutrition, education, refugee children, AIDS, child labour, street children, prostitution and children during wartime.

Prime Minister Brian Mulroney, who will represent Canada as co-chair of the summit, described the summit as an opportunity to call countries to action and set definite goals which can be reached within the next 10 years.

"I would like to encourage a new commitment at the highest levels to ensure that the young become a real priority on all national and international agendas," Mulroney said in a video produced by UNICEF.

Representation at the summit will span the globe. Leaders from tiny nation states such as Vanuatu and Dominica will sit as equals at the table with the leaders from the United States and the United Kingdom. Even the newly established Namibia will be there.

The summit is expected to last two days beginning Sept. 29 at UN headquarters in New York City.



How to become a Senator in five easy steps: 1) be a true-blue 24-karat member of whatever party is in power; b) be a friend of whoever is prime minister; c) be under 75 years of age; d) be able and willing to vote as the party dictates; and 3) be able to hire a fairly expensive tax consultant to shelter most of your income. For further information call on 24 Sussex Drive, Ottawa, or make inquiries from the former Nova Scotia premier, who is now a member of "the other place." The interim premier of Nova Scotia is an auctioneer which raised the expectation that government contracts there might now be awarded to the lowest bidder.

Sad news! Wilhelmus Maria sold the family Fantasy Land to a billionaire family from Taiwan. That particular family counts 14 children, so they need a few investments here and there. Wilhelmus succumbed to the call of the green. *Et tu, Wilhelmus?* Already Toronto house prices are set in Tokyo, Vancouver properties are a must in Hong Kong portfolios, and slowly on the True North is becoming the world's real estate outlet.

Premier Filmon got his majority, not by much, but he did it. Sharon Carstairs whose Meech Lake rhetoric gave the country a slight case of heartburn was rewarded by Manitoba's voters with a significant demotion. Even Jean Chretien could not save her. It is debatable whether Jean Chretien could save anyone's political career at the moment. Chretien needs to get into the House but could he truly get elected in any Quebec riding? The Liberals are getting it on the chin these days in spite of their red-alert campaign. I believe that voters cannot quite figure out what the Liberal party stands for, and neither, for that matter, can many Liberals. Chretien, in a spurt of activity, did appoint his shadow cabinet. The most

newsworthy element of that action was that Sheila Copps did not get what she wanted. Chretien's people were annoyed with the steady stream of Copps communications in which she demanded all kinds of plums for herself and her friends.

Negotiations between the Mohawks and the government continued. Federal Justice Minister Kim Campbell summed up the situation as follows: "No government can afford to negotiate whether its laws will be respected and no government can or should be expected to negotiate anything under the threat of weapons or violence." The Peigan Indians lost their bulldozer and their leader in an RCMP raid. Apaches and Comanches from the U.S. came across the border to show solidarity with the Mohawks.

Economic news indicated that the country was heading toward a recession. The bank rate is inching downward, but unemployment and bankruptcies increased.

Another "oops-excuse-me" came from Ontario's treasurer, who had earlier predicted a \$23 million surplus in the province's budget. Now Mr. Nixon changed that prediction to a \$720 million shortfall. Oops, indeed!

And no oops or excuse me from our friendly Canada Post, which plans to increase the price of sending a letter in Canada to 40 cents on Jan. 1. Just take it or leave it.

There are some pretty vindictive people in our nation's capital. Upon hearing that one of their famous fellow townspeople, Paul Anka, became a U.S. citizen, they want the street which was named Paul Anka Drive renamed. May I modestly suggest "Tuyl Boulevard"? Sheila Copps has, after all, no monopoly on modesty.

And for those who were worried about it, we can report that Wayne Gretzky will not have to travel on the cheap in the coming season. The owner of the Los Angeles Kings bought a Boeing 727 from Carlos Salinas de Gortari, Mexico's president. Leather upholstery in the 70 spacious first-class seats, eight video cassette recorder monitors with compact-disc systems fore and aft. Of course, President Bush's brand-new Air Force One is a bit more luxurious, which you would expect with the price tag of half-a-billion dollars. That little fly-machine has 85 telephones, 19 TVs, enough freezer room for 2,000 meals, which can be served by two kitchens. There is also a well-supplied emergency medical room. Not quite like your sardine-in-a-can seat on a charter flight with Martinair, is it? Mr. Bush inaugurated the plane on his trip to Helsinki where he met with Gorbachev. Smiles, photo opportunities, dinners and toasts, but no deployment of Soviet troops in the Persian Gulf.

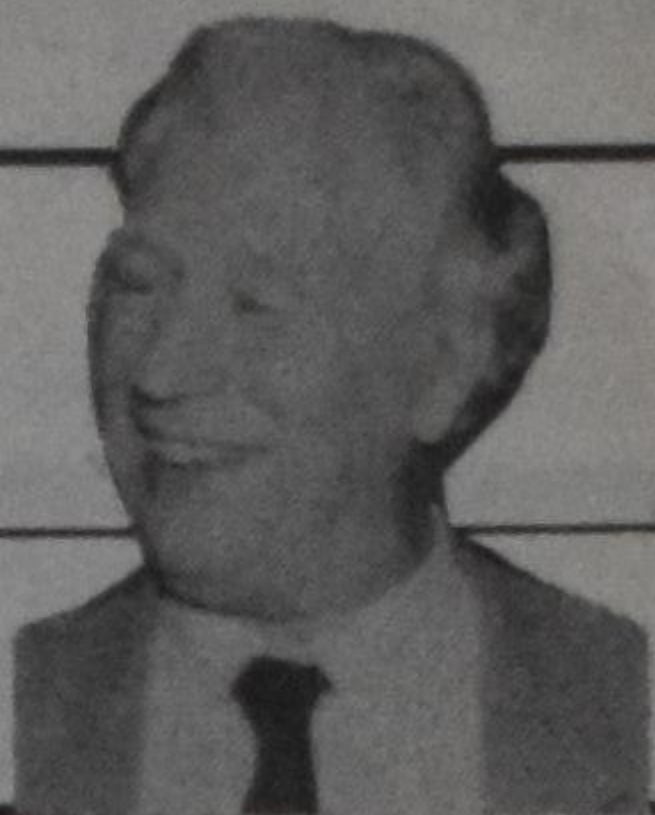
The U.S. did score a diplomatic victory in getting Syria to commit troops to the international force at the Saudi border. Politics changes enemies into friends and friends into enemies.

There is a new international buzzword: "Europeanization." It defines the Common Market's efforts to create economic unity. It is interesting to note that the Royal Bank of Canada is urging the Canadian government to take part in U.S.-Mexico trade talks which will soon start. Canada has a \$1 billion trade deficit with Mexico. Some economists see the "Americanization" of this continent's trade as inevitable.

Saudi Arabia's "pause day" is on Fridays, the country's government forbids other than Muslim services, and Bibles are

# Pressreview

Carl D. Tuyl



really contraband. The American Army very carefully calls its chaplains there "spiritual advisers." Religious services are held discreetly.

Lufthansa represents about three per cent of air traffic, yet its planes produce annually 50,000 ton of ozone damaging carbon dioxide. And I don't use my can of shaving foam anymore because of my willingness to save the ozone layer. A lot of good that does.

Summer is now past. The roses bid it a colourful farewell, as groundhogs and raccoons lay on the winter fat. Pretty soon the geraniums will go on the windowsill, and

people with a forward look are filling their oil tanks before the combination of winter, rising prices and the GST make them want to build an igloo in the backyard.

I preached my farewell sermon to my congregation, and I am now officially "Chaplaincy Consultant for the CRC in Canada." I have tried in vain to explain my new duties to interested parties, but I take comfort in what Dolly Parton sings: "We'll understand in the bye and bye."

Carl Tuyl is the Christian Reformed Church's chaplaincy consultant in Canada.

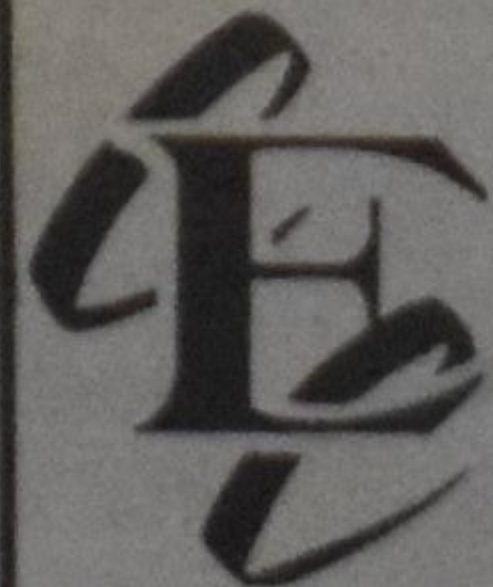
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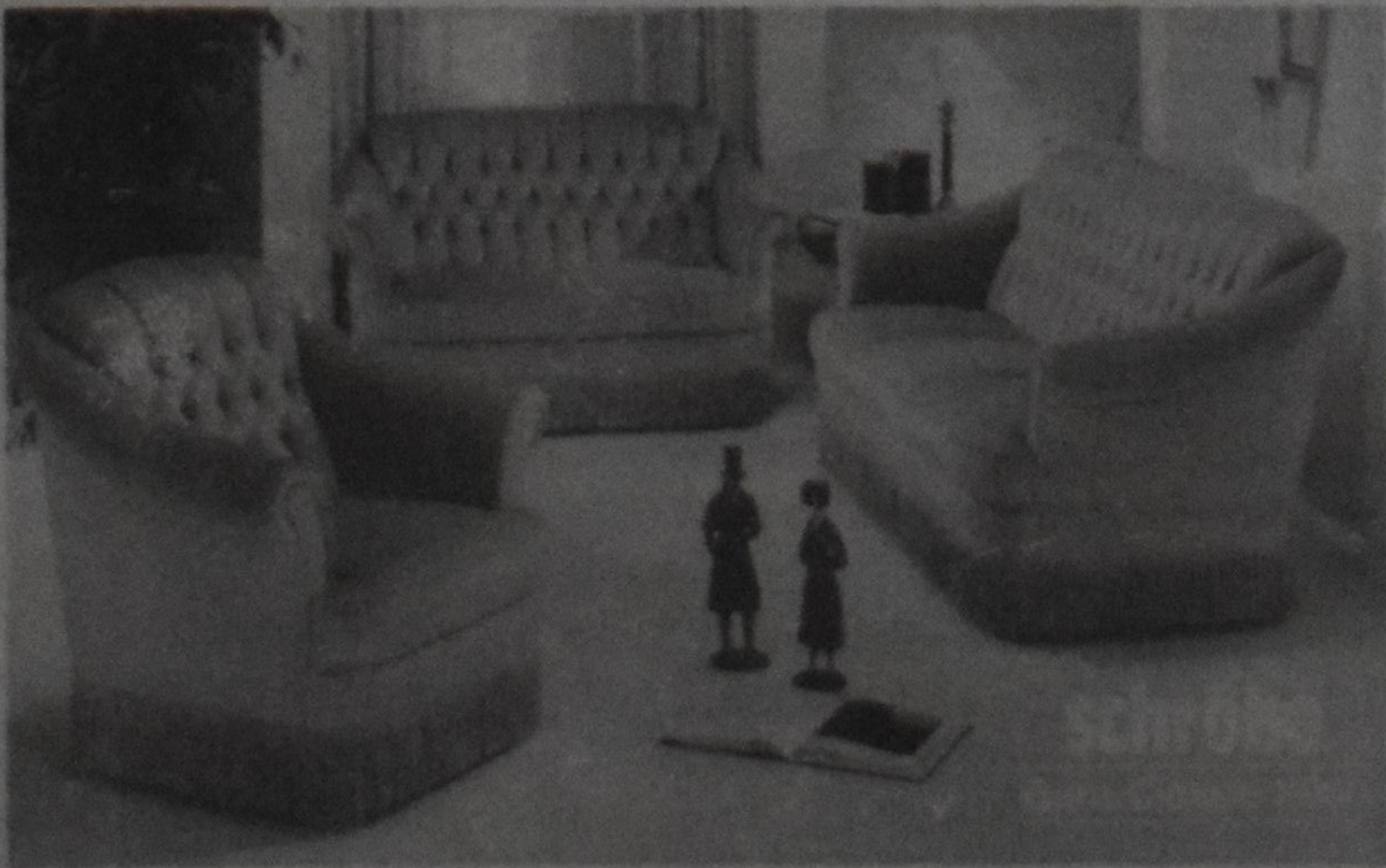
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## Editorial

### Political winds blow unpredictably

We all know that you can't predict ahead of time what the mood of voters will be at the end of an election campaign. That certainly was true recently when Ontario voters turfed-out Premier David Peterson and the Liberal Party. Peterson himself lost his seat by a whopping margin, and the Liberals kept only 36 seats while the NDP formed the government in Ontario for the first time, taking 74 seats.

What is strange is that the Liberals seemed to be doing quite well. Yes, some mid-course correction was due, but a minority Liberal government would have been fine, many of us thought. The election call, however, only three years after the last election, seemed to act like the thunderclap that starts an avalanche.

Were Ontario citizens really that unhappy? I wouldn't have thought so. Certainly not the way most Canadians seem to be unhappy with Brian Mulroney and his government. Perhaps the Ontario election now has Mulroney really shaking in his boots. But political winds are unpredictable. Before the last federal election it seemed that Mulroney was dead in the water, but fickle winds brought him back from the morgue like God's breath brought life to the dead bones in Ezekiel's valley.

#### Church in turmoil too

Are people today really so restless, so tense and angry? Yes, there are some signs, if you look at economic problems, anxiety regarding Quebec, Native issues recently focused in Oka, and racism being expressed in many ways.

Then I look at my church, the Christian Reformed Church. Tensions are boiling there, too. Can the angry people in the church set things to rights by "throwing the rascals out" as we do in a political election? No, the church doesn't have political leadership, not even a moderator to serve the church for a year or two. Authority in the CRC is very diffuse. The major church boards are elected from the various regions. There may be too many regions, and the boards may be too large, but the result is that board membership cannot be manipulated politically as, for example, the Southern Baptist Convention has done in the past decade when members wanted to change the direction of the church.

No, the CRC doesn't have that kind of vulnerable political leadership. The best that unhappy members can do within the church is put pressure on specific leaders. Right now a number of members would like to "turf-out" science professor Howard Van Till the way David Peterson was retired. And they put pressure on institutions like Calvin College and Seminary. But that's not the same as direct political action. The church is too democratic.

Church members can't bring change by booting out elected leaders in high places. Instead they depend on the winds of change. That, of course, is how Christ organized his church — at least if you accept the idea that the Holy Spirit guides the church with his unseen and unpredictable wind.

RVV

### Truth in news reporting

"My commodity is truth. My job as a journalist was to pursue, write and publish truth." This is how in a recent book Wes Pippert reflects on his distinguished career as an American journalist who is also an evangelical Christian.

"Truth" seems to me to overstate even the best work of a Christian news journalist. Jesus said he is the Truth. That makes it hard for those of us who write to say that we write "truth." The farthest I am willing to go is to say with Jesus that I "testify to the truth" (John 18:37).

I'm reflecting on this because I've made a temporary switch from writing news stories to writing editorials. What's the difference between an editorial and a news story? Well, an editorial expresses an opinion. Doesn't a news article express an opinion? Yes, but it must be implicit. Is news reporting objective? No, we wouldn't say it is "objective." But newswriting must be true, accurate, insightful and fair to all the people involved.

Maybe that's the clue. News writers don't write the truth, but they write truthfully. "Truth" is a pretty big word. Truth is what God knows, and what God does. We try to be

faithful to the truth, but as finite, sinning creatures we fall short. We can't write truth (a noun) but can write what is truthful (an adjective).

Scientists sometimes say that they are seeking the truth in their research. I think that's incorrect for the same reason that I think journalists don't write truth.

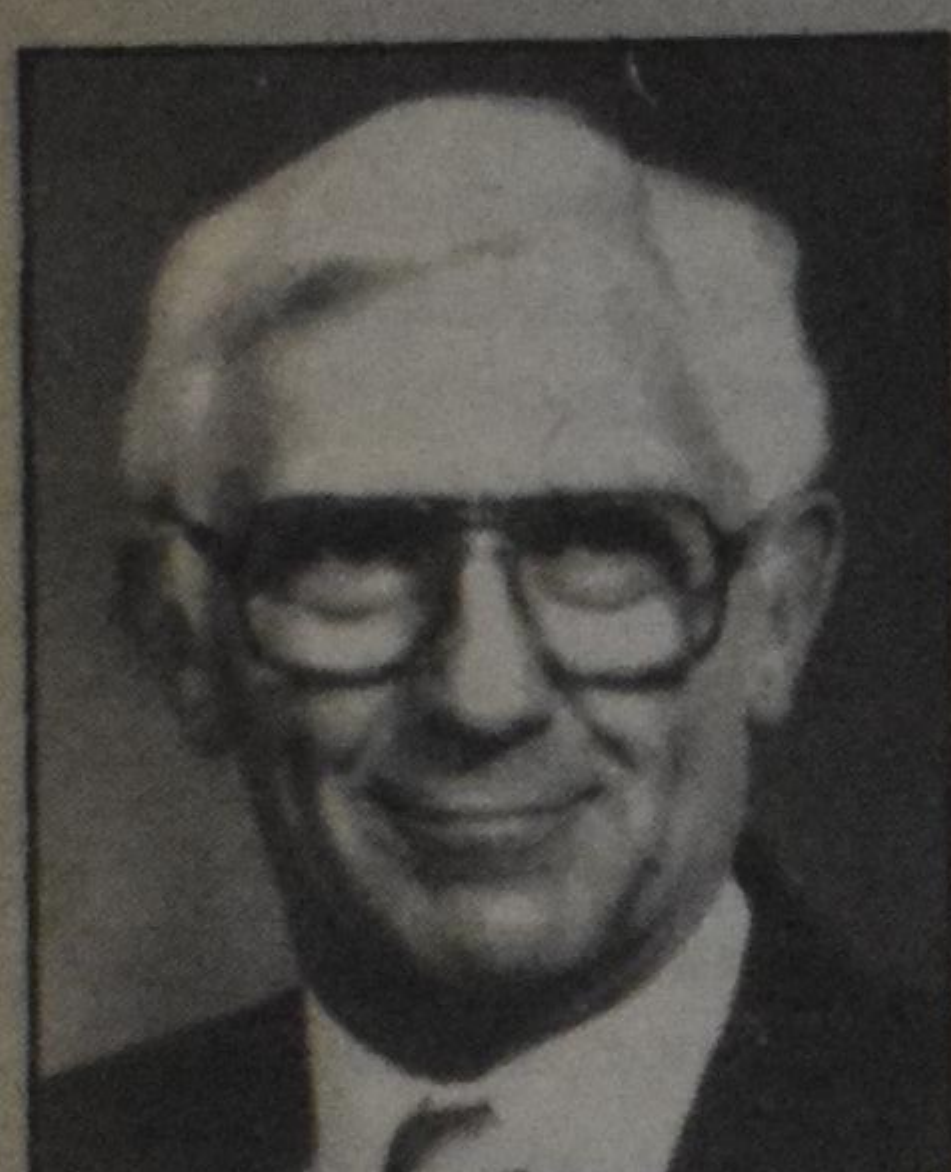
Truth is objective, as God is objective. We humans are always biased and partial. I've been watching the news reports in our conservative Christian papers about the United Church's reaffirmation that all church offices are open to homosexual people. I think those reports are truthful, but they are not objective. They are written to convey a certain point of view. It is appropriate to do that. No news writer can escape writing a story without bias. I've learned that firsthand since I started writing news stories for Calvinist Contact in early 1987.

Calvinist Contact exists to bear witness to the truth. It has a different viewpoint from the common viewpoint of the secular media. Our aim is truthfully to interpret for our readers the world in which we live so that we can glorify God together in all areas of our lives.

Robert Vander Vennen



# SKYLIGHTS/WILLIAM R. RANG



## Fear

*"To pretend that a fearful situation does not exist when it presents itself is an unacceptable act of recklessness."*

At one stage during my life I felt that fear and fright did not belong to me. I was not supposed to know either one. It took some years before I realized that I was wrong. In fact, I had to do some growing up in the faith before I realized that fear and fright are not abnormalities. Peace and rest are no normalities, either.

I learned that circumstances may well dictate whether fear or peace should dictate my frame of mind. My physical or mental condition corresponds with the situation in which I find myself. Should a situation be dangerous, it would be normal and totally acceptable to be fearful. To pretend that a fearful situation does not exist when it presents itself is an unacceptable act of recklessness.

## Recklessness

I keep on meeting people who fall into the latter category. They speak of God as if he were a kind old soul who is totally permissive. They see God as a father for whom we need not have any fear. Yes, today there are many among us who do not really fear God and who do not fear his judgment. When I discuss this topic with such persons, they are quick to let me know that my faith is an Old Testament faith and that I have not as yet learned what it means to be free in Christ.

I feel genuinely and deeply sorry for such people. They fail to recognize the impact of sin and they do not realize that through sin we have become disoriented. In fact, I am sure that one of the successes that Satan gained through the fall of humanity is our inability to judge soundly and to recognize that we are disoriented.

One of the tasks of a teacher is to show children where dangers lurk. We are unable to know by nature which situations threaten our lives.

We must be taught. We must learn to differentiate between imaginary and real dangers. It is normal to fear murderers and assassins. They can kill our bodies. They can indeed "waste us" by destroying the body.

But they can do nothing to us "on the other side." That's because our God is on the "other side." His power is much greater than theirs or ours, for he can announce an eternal verdict over us and he can cast us into hell. It would be irresponsible not to keep this possibility in mind. That is why Jesus says in Luke 12: "I will show you whom you should fear: Fear him who, after killing the body, has the power to throw you into hell. Yes, I tell you, fear him."

*William R. Rang is principal of Dunnville Christian School, Dunnville, Ont.*

## The pain of bankruptcy

Vander Vennen's article on the plight of those involved in the roller coaster industry of real estate identifies some who have not fared well in the current down turn.

Whatever the cause of their predicament, let us not judge so quickly. The letter writers in the August 17 and August 31 C.C. have the makings of sidewalk superintendents.

Little do we realize the pain and personal turmoil that goes with bankruptcy or business failure whether self-inflicted or caused by others. Having a business that one has given all or part of one's working life to disappear means more than losing a job or place of work. It is part of one's self that falls away, one's self-esteem, status among peers, community and even one's own family.

What do we, as outsiders looking in, know of the agony that leads one to make the decision to declare bankruptcy. We can never fully appreciate that unless we have been there, have gone through the same experience. What do we know of the difficulty to make the right decision.

What do we know of the haemorrhage that had to be stopped. We don't know that it felt like one was walking on quick sand. We don't know of all the what ifs that assail one from both the past and the future, some causing regret, others giving hope. We can only conclude that in the final analysis one made a decision in line with one's responsibility as a Christian, as an employer, and as a trustee of one's clients' funds.

Rather than stand in judgment of each other, we should, as a community of believers, comfort each other. Rather than criticize and pontificate we should encourage. Why not give this or that struggling brother or sister a call, give him or her a boost, give them a chance to air their frustration and give yourself an opportunity to be a sister or brother to those in need of a listening ear. It is not always those at the lowest end of the economic ladder that need our support and encouragement.

**J. Hans Vander Stoep**  
Executive Director  
Reformed Christian Business and Professional Organization

## Accountability key issue regarding Ontario Hydro

Thank you for your evaluation of Ontario Hydro's 25-year plan (C.C. Aug. 24). I was pleasantly surprised to find an article on Ontario Hydro in a Christian weekly. Mr. Brouwer raises several good points including an escalating rate scale to discourage consumption, the question of responsibility, and the benefits of energy efficient cogeneration technology.

Although Ontario Hydro's original mission as a crown corporation was to provide low cost, reliable power, it appears that Ontario Hydro has evolved into one of the largest construction companies in North America. Their mission now seems to be to build large central generating stations and high voltage transmission lines.

Although the Provincial Ministry of

Energy wants a more diverse mix of generation sources, the prevailing low electrical rate prevents the private sector from assisting with our present supply problem. In the U.S. and Europe, the private sector has successfully implemented a significant amount of non-utility generation over the past 20 years.

I would suggest that the key issue with respect to Ontario Hydro is accountability. Although the Minister of Energy is theoretically responsible for Ontario Hydro, Ontario Hydro seems to do what it wants. They are not bound by the Ontario Energy Board, the province's regulatory body, as other utilities in Ontario are. The answer might lie in privatizing Ontario Hydro and then regulating it. This would accomplish the following:

(1) ensure that Ontario Hydro capital expenditures are truly in the public interest

(2) put the private sector and Ontario Hydro on a "level playing field," thereby allowing private sector to construct small energy efficient plants

(3) generate income for the province via corporate taxes

It will certainly be interesting to see if the new NDP government in Ontario will have the will to manage this very large corporation.

**Martin Lensink**  
St. Catharines, Ont.

## Growing a compost heap

Re: "This World Our Neighbourhood" (C.C., August 24, 1990). After reading many promising articles about composting, I thought I would try it out myself! I soon realized that composting is much closer to growing things than building things. The bacteria that do the composting need moisture, oxygen and heat! Not too much and not too little. Wasps, flies

and other crawling things do get attracted at times. When the pile is deprived of oxygen, the smell is very repugnant. When the bacteria are doing well, a sweet 'barnyard' smell becomes evident, something not every city dweller loves. The resultant humus is quite gooey. I have lots of 'fun' picking out the material that isn't ready yet: twigs, egg shells,

cornstalks and last week's refuse. There are a few things I am still trying to find out. How hard do bacteria work at -20°C? How big a pile do I need for all of my organic waste? So far it has been fascinating to see grass clippings, garden waste and more than 70 ice cream pails full of kitchen refuse turn back to dirt in the last 3½ months.

**August Guillaume**  
Edmonton, Alta.

## BEYOND BELIEF



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## Opinion

# Will Rae's New Democrats change the face of Ontario politics?

Gerald Vandezande

Life in Ontario may never be the same again!

The sweeping victory by the New Democrats on Sept. 6 spelled an historic breakthrough for the NDP. It could also be the beginning of a new era in Ontario politics.

One hopes that the New Democrats will sense the political malaise and spiritual crisis that confront Canada. Premier Bob Rae was so right when he declared in his victory speech: "The lesson from this election is that the public trust must be earned. I am well aware that in the election victory we have been given tonight, we are

only just beginning to earn that trust. And we must continue to work every day to earn it, each and every working day."

### Liberal rejection

It should be remembered, however, that David Peterson used similar language when he became Premier. Regrettably, he and his fellow Liberals squandered "the public trust" very quickly. Their unwillingness to listen to people's serious concerns and to consider possible policy alternatives regarding housing, poverty, education and Sunday shopping, hastened their crushing defeat caused by

arrogance and an obsession with power.

The voters' unprecedented rejection of the Liberals, whose share of the popular vote dropped from 47.2 to 32.4 per cent, was more than a strong protest against a powerful political establishment.

It was a resolute refusal to lend further credence to the tweedledee and tweedledum ideologies of the almost indistinguishable Liberals and Conservatives.

Before and during the election campaign, it became increasingly apparent that Canadians were tired of the empty rhetoric and phoney slogans that plague modern politics. This trend was also apparent in the growing support for the so-called fringe parties.

The inexcusable failure to deal fully and fairly with fundamental issues (such as the Native peoples' right to self-determination and Canada's urgent need for national unity, a stewardly economy, a healthy environment, and an equitable tax system is costing us dearly. Think of the Meech Lake debacle, the Oka stand-off, the impending recession, rising unemployment, the decaying environment and the increase in poverty.

### Agenda for people

With only 37.6 per cent of the popular vote, the New Democrats received an unexpected legislative majority and a clear mandate to implement their "Agenda For People." NDP supporters in effect said: Demonstrate that

you do have different political principles, that you will pursue different public policies, that you can make a substantial difference for good in the quality of our life together as a people.

Premier-elect Rae and his cabinet colleagues should take this historic lesson to heart, lest they also abuse their political power and lose their moral right to govern. Indeed, as Rae pointedly reminded us, "We must think more of what we owe each other, rather than what we can make off each other."

This principle equally applies to us as citizens. Far too many of us erroneously think that our political responsibility ends when we have voted, and that all we have to do from then on is sit back and watch what our elected representatives are (not) doing. Far too often, we have the lazy tendency to be arm-chair critics who make more negative comments than positive creative contributions to the effort to improve our quality of life.

Both the Rae government and we the Ontario voters must exercise "the public trust," the political responsibility to work for justice and peace for all people — in Ontario, in Canada and throughout the world.

### Active faith

Indeed, if we want to be responsible stewards, we must not only refuse to "make off each other." We must also resolve to share "what we owe each other" as we practise the Old Testament command: "Cease to do evil, learn to do good; seek justice, correct oppression; defend the fatherless, plead for the widow" (Isaiah 1:16, 17).

Faith active in deeds of justice is faith that is alive. This applies to governments and citizens alike!

Will Rae's New Democrats change the face of Ontario politics? They could, but only if they follow through on their goal to truly provide an "Agenda for the People," and only if they as politicians and we as citizens exercise our responsibility and think "more of what we owe each other" based on respect and justice for all people.

Unless we Canadians, our institutions and governments deal honestly with injustices out of deep concern for everyone's well-being, Canada will not be a strong and free nation that is a beacon of life and light, of justice and peace in a darkening and despairing world.

*Gerald Vandezande is the national Public Affairs Director of Citizens for Public Justice, based in Toronto.*

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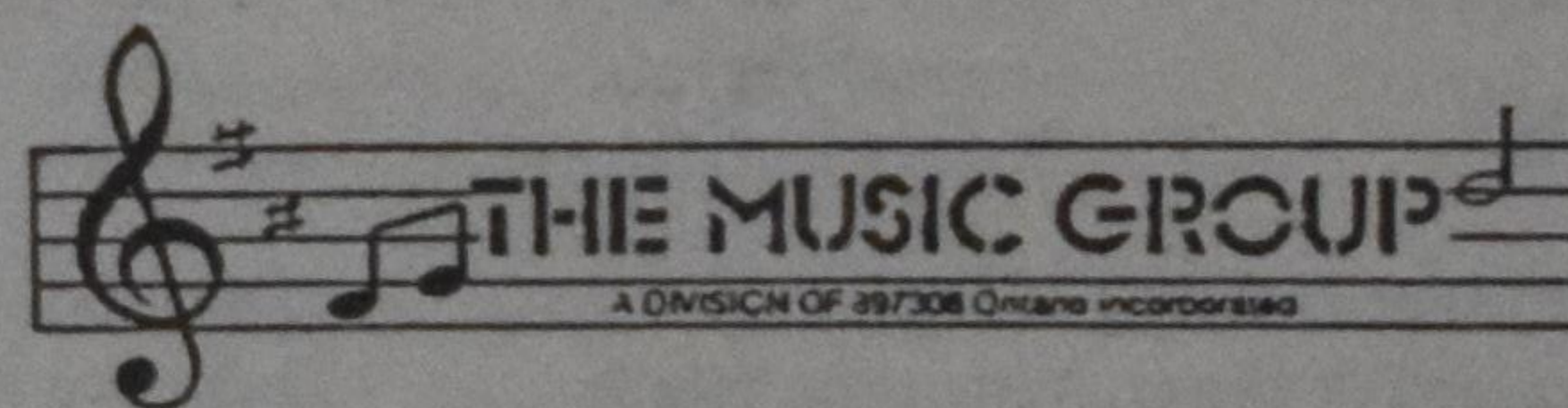
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# Christian conference speaker addresses the issue of consumerism and TV

Anne Hutton

When Christians discuss the evils of television, they usually focus on excessive sex and violence. But according to Sister Elizabeth Thoman, that's not the most important thing to worry about. Rather than focusing on content, viewers should examine the goals and structure of television programming, she said. Thoman, founder of the Los Angeles-based Centre for Media and Values, spoke at the Canadian Christian Festival in Halifax.

"I don't deny that there are

increasing amounts of sex and violence on television," said Thoman in an interview. "But I think we have to go deeper than that. The reason we have sex and violence on television is not because people want to be sexual or violent, but because it draws an audience. And the audience is there to be sold to the advertisers. So the real problem is the consumerism of television. It's the commercial underpinning of American television, and increasingly in world television."

According to this view, it doesn't matter what the

program is, as long as there is an audience there to sell to an advertiser. Concerned viewers' preoccupation with nudity and lewdity only serves to divert them from the real issues, said Thoman.

## Environmental mess

The consumerism of commercial television becomes a major concern when it affects the direction of programming. According to Thoman, the world's biggest environmental problem is neither acid rain, nor pollution, nor toxic waste. It's that people

have learned to consume and consume and consume, creating ever increasing amounts of waste.

"My sense is that consumerism is what has created the environmental mess," said Thoman. In this context, the role of television becomes crucial. Television, in Thoman's view, is a marvelous gift. It can encourage people to walk for cancer research, it can allow us to explore nature in our living rooms. But underneath this lies the question of television's legitimacy when it reports on environmental problems. How, asked Thoman, can TV address toxic waste, only to break for commercials promoting luxury goods that consume unnecessary energy? What is the media's role in the race to save the planet?

Consumers don't need to stand by helplessly, said Thoman. The first step is to become aware, to question everything seen and read, to ask better questions, and to hold television programmers accountable. That can be done through political action, and through public dialogue. Viewers should learn how the media works, and analyse their own part in contributing to the media issue, said Thoman. She used the slogan "name it and claim it" to explain viewers' response to television.

"We have to know what it is, we have to know what our part in it is, and then we have to work to change it," outlined Thoman. "That can range from just attending a class or reading to become personally aware, to becoming active in making your voice heard." And although most people are

not activists, Thoman urges them to become involved with the media. Thousands have learned to recycle newspapers, she noted, and in the same way they can learn to become aware of the media.

## Media values

Help is also needed from formative institutions of society, in Thoman's view. Schools should teach classes in media awareness, as should churches, women's groups and adult education programs.

There's a growing nervousness about the role of media in our lives, said Thoman. There's a lot of religious involvement also, as in the controversy over televangelists. She sees much single-issue thinking, with religious groups concerned over "morality in the media" when often that's just a question of poor taste.

All media have values, concluded Thoman. The biggest "value" of commercial television is the fact that all programs must deliver an audience to the advertiser. That, she said, has to colour the story; it influences the plot line and the images created.

"When we talk about values in the media, and we say, 'that's against Christian values,' we have to know what we are talking about, and we have to be very clear about which values are being enforced and which ones are being counterforced," explained Thoman. Television does reinforce many human values, she said, but there's a tradeoff, and Christian viewers better analyse just what they are trading off for the good programs they see.

## For the time being...

Adrian Peetoom



## Lessons from a rhododendron

I'm remodeling our Chatham front yard. It's a must and a choice. The "must" is a lawn now so scrawny and filled with weeds that salvage seems impossible. Just after we moved in, the neighbours looked wise and sympathetic as they stood on their own stretches of immaculate green and offered advice which came down to: "Kill this one. Start from scratch." The "choice" is a longstanding urge to do it differently.

My first choice was to simply grow potatoes for two years. I like the lush green, the delicate flowers, and the notion that good food is growing below the pleasures seen above. I had also heard once that growing potatoes is good for the soil.

Alas, Johanna stopped me. Instead, with the help of an intricate plan designed by a local nursery, we have begun to replace the lawn with a miniature forest: flowering shrubs and trees, some veggies in between, and flowers at the edges, an arbour for summer evening talk and a fountain for the soul-satisfying sound of trickling water. Give me three years, then come and visit!

One morning in August the nursery delivered the next batch of stock: three rhododendrons, three forsythias, one emerald cedar and a flowering dogwood. The soil was well prepared, and the locations for each plant staked out according to plan. But when I carefully placed the rhododendrons around the dogwood, memories suddenly overwhelmed me, and for just a moment I panicked about what I was doing. Here's why.

## Forced gardening

When I was a teenager I played soccer for a local club. The whole week I would look forward to the coming Saturday afternoon game, but not without some tension. For I was also responsible for the weekly weeding and raking of a rather large garden (a summer and

winter job). The marks of excellence were obvious: no weeds and obvious parallel rake marks; and I would be inspected.

School lasted until 1:30, and depending on where the team had to travel and the scheduled time of the game, I had to fit in my chore before or after. It wasn't easy sometimes, and the parental "law" was one of Medes and Persians.

There was a sizable rhododendron corner in that yard, an especially difficult patch to look after. The bushes were far enough apart to permit rich weed growth in between. However, they were close enough together to get me soaking wet on rainy days. I came to hate that patch. I couldn't see much merit in those plants anyway. The leaves often looked ratty and the flowers, though large, didn't smell sufficiently delicious as compensation for the ugly leaves. Anyway, there were no flowers during the (winter) soccer season, just ugly, fat leaves, raggedly sticking out all over. This would be my doctrine: No rhododendrons — never, ever — in my garden.

But here I was, some 40 years later, planting three of them in my front yard. There are a number of lessons here.

- \* Ideas and feelings change over the years.
- \* Doctrines must always be re-examined.
- \* Rhododendrons of your own choice are better than rhododendrons someone else has planted.
- \* The older you get, the more memories you have.
- \* Significant incidents early in life leave their imprint on events later on.
- \* I don't have to rake on Saturday afternoons if I don't want to.

For now, our front yard looks ... well ..., interesting!

*Adrian Peetoom would like to become a Calvinist romantic, if that is possible. He thinks it is, in Chatham, Ont.*

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# Church

Marian Van Til, page editor

## Missionaries come home as war escalates in Liberia

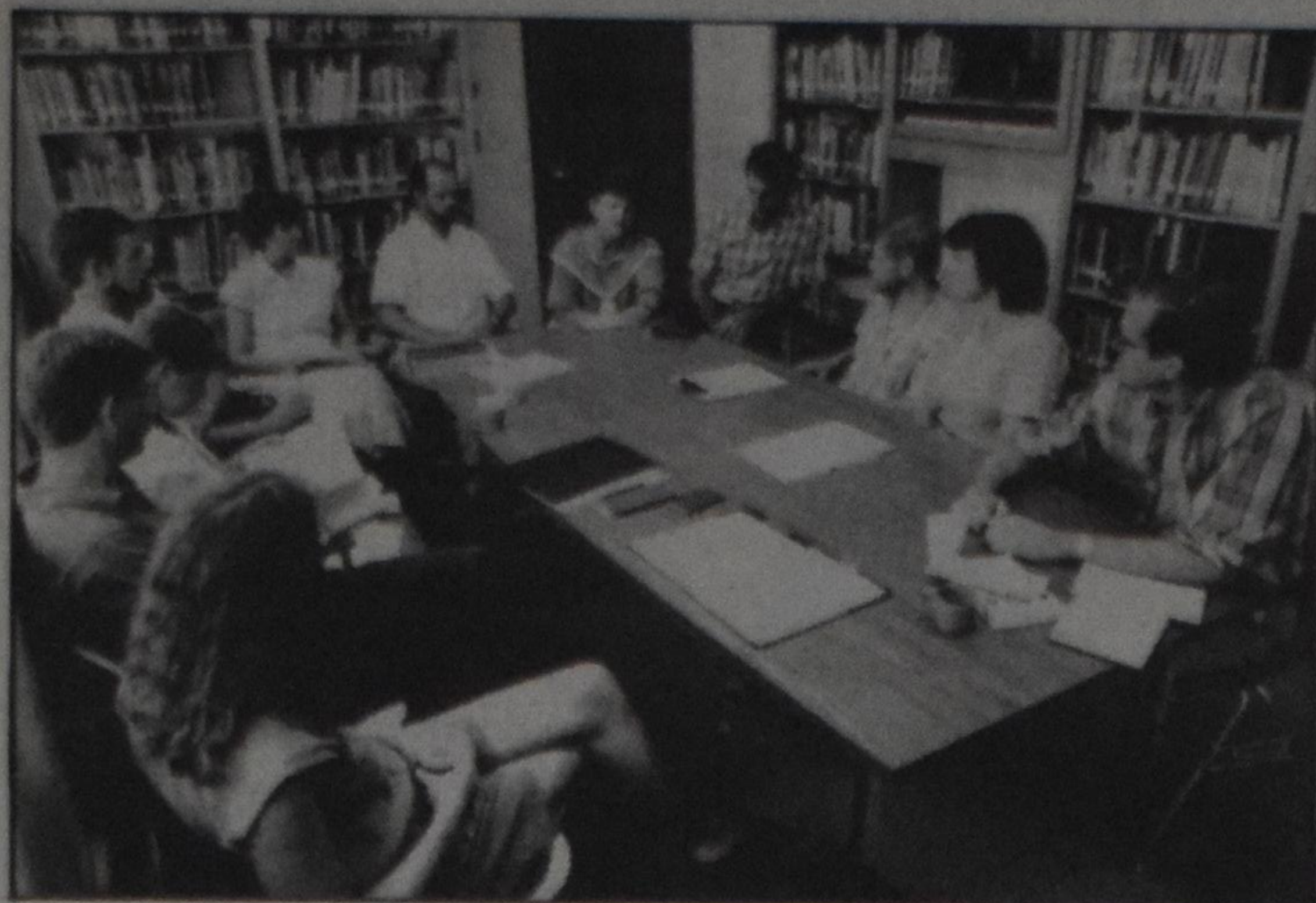


Photo: Courtesy CRWM  
Christian Reformed World Missions staff from Liberia meet in Grand Rapids, Mich.: (left to right) Dianne Slager, Ken and Jerri Lotze, Ron Geerlings, Kathy and Perry Tinklenberg, Jan and Ren Broekhuizen, Mark and Pat Scheffers, and Tim Slager.

(CRWM) — Ren and Jan Broekhuizen did not want to return to the comforts of the United States. Despite the worsening conditions of the escalating civil war around them in Liberia, West Africa, they hoped to continue their work among the Vai people near Liberia's border with Sierra Leone. But in mid-July the danger from the seven-months civil war finally forced the Broekhuizens to leave the country and head home, the last of seven families of Christian Reformed missionaries to do so since late April.

"We wanted to stay as long as we could," says Jan Broekhuizen, now safe in the Grand Rapids, Mich., headquarters of Christian Reformed World Missions where she and Ren were meeting with other staff from

Liberia to discuss their immediate plans. "It takes a lot of emotional energy to set up again when we returned to Liberia after home service last year. After six months things were running smoothly, contacts were set up. It was emotionally wrenching to have to think about leaving so soon."

The rebels of the National Patriotic Front of Liberia, led by Charles Taylor, began their attempt to unseat the late Liberian President Samuel Doe on Christmas Eve, 1989. In the eight months since, the tribal conflict has grown only worse. Because of a split in Taylor's group, there are now two rebel factions fighting the late Doe and his supporters, and a peacekeeping force with troops from several neighbouring African nations has so far been unable to rectify the situation.

U.S. Marines offshore have assisted in the evacuation of non-Liberian nationals from the intense fighting in Monrovia, the capital city.

### Situation dangerous

While American missionaries have not been specifically targeted in the war, the situation became dangerous enough for them to evacuate the country beginning last April, when the rebels advanced from the Ivory Coast border to areas of Liberia where missionaries were living. There are daily reports of many civilian Liberians being killed, the bloodiest event occurring July 30 when more than 200 men, women, and children were killed at a Lutheran church in Monrovia.

"We got word several times that our primary co-workers were killed and later we found out that they were OK," says Tim Slager. "So we still don't know about the people we work with."

"Many people from Buchanan where we worked fled to Monrovia when the fighting first started because it was safer there," adds Mark Scheffers. "Now Monrovia is the really dangerous area. We haven't heard about them and we're really concerned."

Even those who are safe from the fighting are struggling to find food to survive. With

the roads and fields unsafe, harvesting and transporting rice has become too dangerous. Many people are trying to survive on cassava or what little rice they can obtain.

The uncertainty about the lives of their Liberian friends, knowledge that their own homes have been completely looted, and the exasperation of leaving their ministries make waiting for peace a difficult task for the missionaries.

"Sometimes I just want to forget all about it and other times I can't wait to go back," explains Pat Scheffers. Her husband, Mark, compares the situation to a grieving process where the tendency is to withdraw and forget, but they are trying to keep in touch with what is going on in Liberia.

### Not waiting idly

"We have to deal with a lot of guilt, too," Scheffers says. "We were on our porch preparing to leave and all these people were crying watching us go. We felt guilty because they should have been crying for themselves more than for us."

In Grand Rapids, the missionaries decided not to wait idly for peace. They are encouraging the individuals and churches who support them to write to U.S.

Ambassador to the United Nations Thomas Pickering and urge him to seek peaceful

intervention and resolution of the conflict in Liberia through the UN Security Council. Meanwhile, the missionaries will be doing what they can to continue their translation and literacy work in the United States, or in Sierra Leone, the country just to the north of Liberia. Others were already scheduled for home service and will be visiting their churches in North America. World Missions' West Africa Regional Director Ron Geerlings travelled to Charlotte, North Carolina, in late August to discuss plans for mission work in Liberia with representatives of other missions who normally have staff there.

The main point everyone agrees on is their desire to return to their work in Liberia as soon as possible.

Missionaries are encouraging each other and fellow Christians in North America to watch and pray for peace so that they may return to their ministries soon.

"We really want to ask the people in the churches here to get on their knees and pray," stresses Perry Tinklenberg. "We're pleading with them to dig within themselves and find solidarity with their brothers and sisters in Liberia."

## Christian group files lawsuit against the national endowment for the arts

WASHINGTON, D.C. (EP) — The National Endowment for the Arts (NEA) violated the constitutional rights of Christians by funding art that denigrates their religion, according to a lawsuit filed August 29 by the Rutherford Institute. The lawsuit cited examples of anti-Christian art, including a work depicting Jesus Christ as an intravenous drug user.

The lawsuit, filed in U.S. District Court in Washington, D.C., accuses the NEA and its chairperson, John Frohnmayer, of taking a position of "open and notorious hostility toward religion."

As an example, the lawsuit cites a \$15,000 NEA grant for the creation and exhibition of a catalogue by New York Artist David Wojnarowicz titled "Tongues of Flame." The government-funded catalogue includes an image depicting Jesus Christ as a drug user and refers to Roman Catholic prelate John Cardinal O'Connor as a "fat cannibal."

"bears the direct involvement, sponsorship and endorsement of the federal government" in violation of the First Amendment's "establishment clause," which requires government neutrality toward religion.

The lawsuit seeks a declaration that NEA funding of the catalogue is unconstitutional, as well as a permanent injunction against future funding or endorsement of "works which promote blasphemous and sacrilegious hate material."

"People are free to privately create whatever art they may desire for their own purposes," Rutherford Institute President John W. Whitehead said at a press conference called to announce the suit. "But the government should not become the patron of hate art against some of its citizens."

He added, "Religious people must no longer be the personal targets of cannon fire from National Endowment projects."

The Rutherford Institute is a nationwide nonprofit civil liberties organization specializing in the defense of religious freedom.

### — — FALL RALLY — —

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## Supreme court decides employers must try to accommodate religious beliefs

**Alison de Groot**

OTTAWA — The Supreme Court of Canada has reversed itself and ruled that Canadian employers have a legal obligation to try to accommodate the religious beliefs of individual workers.

In a unanimous decision, the court ruled that "The onus is upon the ... employer to show that it made efforts to accommodate the religious beliefs of the complainant up to the point of undue hardship," said Madam Justice Bertha Wilson.

This ruling reversed the Court's controversial 1985 decision in which the court said

employers may unintentionally discriminate against a worker if it results from a "bona fide occupational requirement" necessary for health and safety reasons. That ruling referred to a case in which a Brampton Sikh argued that CN Rail had discriminated against him on the basis of religion when they fired him for refusing to replace his turban with a hardhat.

The Supreme Court's current decision dealt with a member of the Worldwide Church of God from Alberta, Jim Christie. Christie asked his employers, the Central Alberta Dairy Pool, for a Tuesday and

the following Monday off work for religious reasons. The company gave Christie the Tuesday off, but refused him the Monday saying it was their busiest day of the week, even though Christie had offered to make up the hours. When Christie didn't show up on the Monday, he was fired.

Christie took his case to the Alberta Human Rights Commission, arguing that he had been discriminated against on the basis of his religion, who found in his favour. The commission ordered the dairy pool to compensate Christie for \$8,000 in lost wages. The company's appeal brought the

case all the way to the Supreme Court of Canada.

Although the court's decision to rule in favour of Christie was unanimous, three of the judges thought Wilson went too far. According to a *Toronto Star* article John Sopinka, Gerard La Forest and Beverley McLachlin said they would have restricted the ruling to the finding of the commission, which said the dairy pool "made no significant effort to accommodate" Christie's request.

Sopinka said the practical effect of Wilson's ruling would be to cause employers with

large numbers of workers from different religious backgrounds to spend an inordinate amount of time in court trying to justify why it could not accommodate their individual needs.

But human rights commissioner Max Yalden said the ruling was a "landmark judgment" that could apply to not only religious discrimination but discrimination on the basis of physical handicap or disease.

## LWF and AACC condemn massacre in Liberia

(REC) — The Lutheran World Federation and the All Africa Conference of Churches have strongly condemned the massacre of several hundred persons in Monrovia, Liberia on July 30. About 2,000 people of the Gio and Mano tribes

sheltered themselves in a Lutheran church. Soldiers broke in and attacked them with knives and guns, killing between 200 and 600 persons. In Liberia's civil war, the rebel forces are mainly Gio and Mano tribespeople, while the

government of President Samuel Doe is largely from the Krahn tribe.

The LWF commended the Lutheran churches in Liberia for their courage in protecting the innocent. "They have risked their lives to provide

food and shelter to the hungry and homeless," said Gunnar Staalsett, the LWF General Secretary.

AACC Secretary Jose Chipenda said this was the worst incident in Liberia's civil conflict. He also commended the church for its role in initiating a search for a negotiated settlement.

Lutheran Bishop Ronald Diggs was stranded outside of Liberia when he went to

participate in an inter-faith mediation team meeting in Freetown, Sierra Leone. While he was away, the massacre took place and roads were closed. He received word that his office and home were looted, but that his family had escaped. The bishop and other faith leaders have appealed to the international community to organize a ceasefire and bring to an end the killing of the innocent.

## Faith Today tackles creation vs. evolution in its current issue

WILLOWDALE, Ont. — A great deal of energy is being expended within the Canadian evangelical community on sharp disagreements about evolution, according to articles in the current issue of *Faith Today*.

Christians agree on rejecting the view that the subject of origins can be presented with no reference to God. In that form, evolution essentially becomes atheism, which all Christians oppose.

They are not united, however, in their view of how God created life nor how scientific theories, advanced under the banner of evolution, fit into the picture. For many, there is no middle ground.

"If we remove creation as the basis for absolute authority in our culture, we'll see Christian ethics collapsing, replaced by an evolutionary philosophy which holds that there is no God," says Ken Ham, the associate director of extension services at the Institute for Creation Research, in the anchor article.

But other evangelicals counter that such dogmatism involves Christians in unnecessary internal

dissension. "I respect people who are literalistic in their reading of the Bible, but I don't want to make creation versus evolution a matter of my faith's standing or falling, as they seem to do," maintains Dr. Robert Vander Vennen, past president of the Canadian Scientific and Christian Affiliation.

In separate articles, each side is provided a podium from which to defend their assertions about the origin of earth and humanity.

Proponents have developed "scientific creationism" — a view affirming a literal six-day creation — which they insist should be given equal time with evolution in science courses. But predictably, others have come alongside to combat their activities.

"The National Centre for Scientific Education believes its job is to expose the scientific illegitimacy of creationist arguments based on partial and inaccurate quotes, facts and misunderstandings, to let

Christians know that they're being lied to," said Richard Wakefield of the centre.

But no matter what is said or concluded, the issue is bound to elicit a large response from the readership, states Brian Stiller, the magazine's editor-in-chief.

"Our purpose," he points out, "is to acquaint the evangelical constituency and Canadians generally with the broad outlines of the issue so they will be in a better position to make up their minds and determine their own course of action."

*Faith Today*, a bimonthly news/feature magazine, is published by the Evangelical Fellowship of Canada, an association of 27 denominations, 70 Christian agencies and several thousand individual members.



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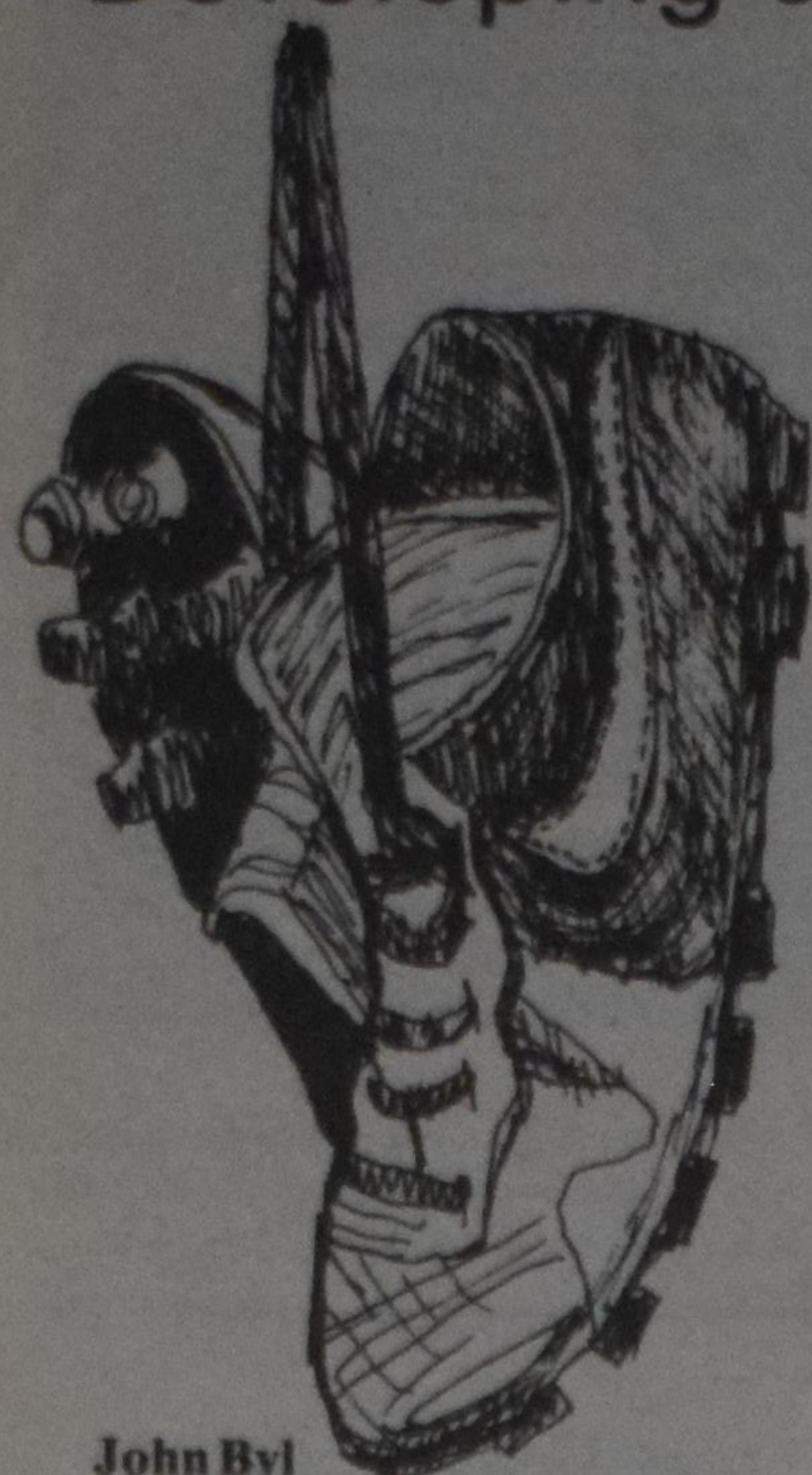
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## Education Features

### Developing a perspective on Christian sport

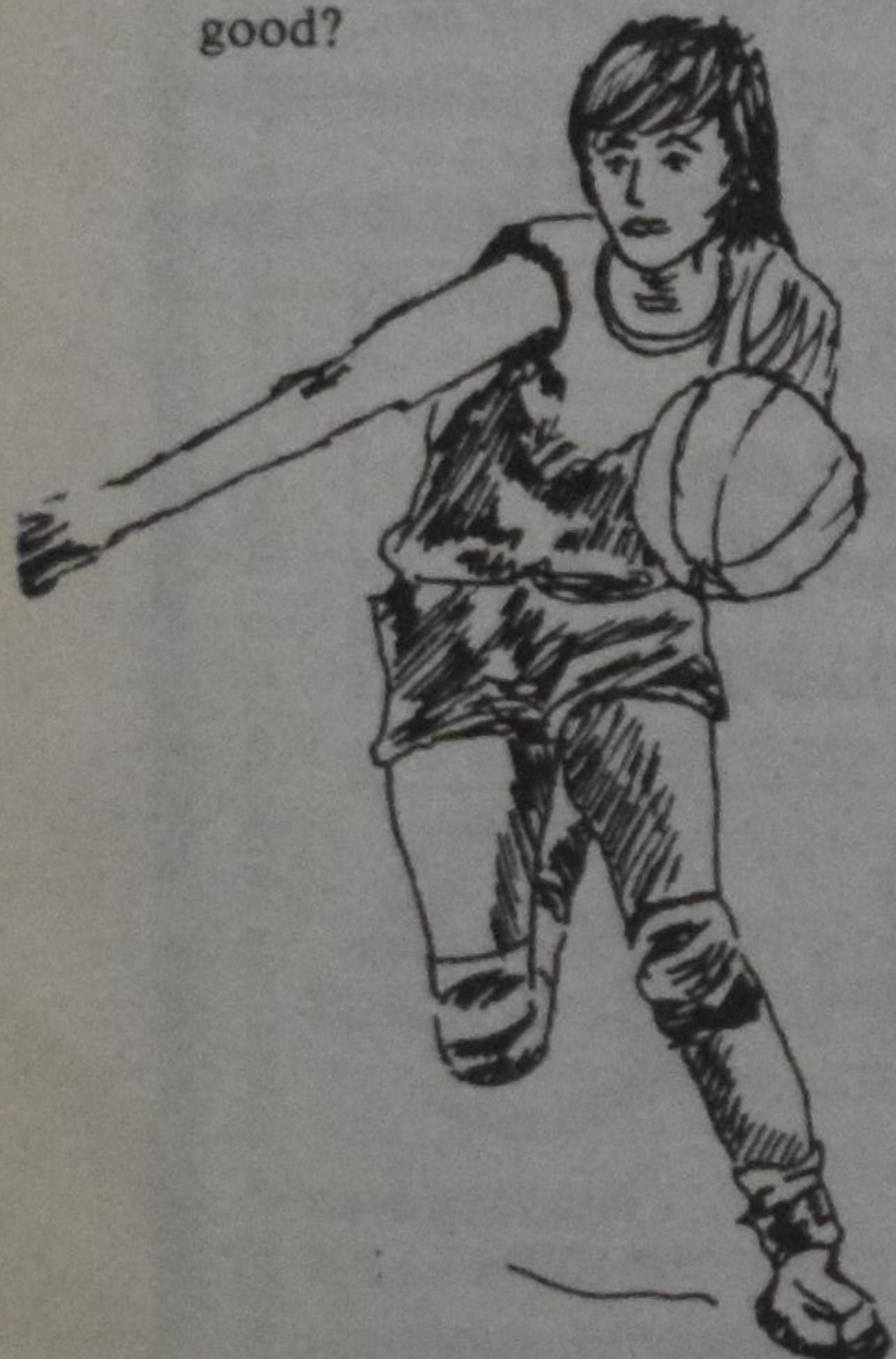


John Byl

Little has been written concerning pleasing God in the sport arena. Yet sports are phenomenally important in North American culture. Furthermore, Christian sport participation is not always distinctively Christian. As S. Hoffman, a well known physical educator, notes in an article on "Sports in American Society":

*There is nothing to distinguish authentic Christian sport from sport played under the banner of the contemporary ethic. Christian sport today is merely sport played by Christians, and from where I've been standing it doesn't look a whole lot different in its goals and its structure, from sport played by non-Christians.*

For Christians who take this accusation seriously, here are 11 ways to honour the Lord in sport. I am assuming sport is part of the abundant life God has given us (John 10:10), and we are fulfilling our cultural mandate (Genesis 1:26) when we enjoy the challenge and take the time to develop our skills; not that sport has the power in itself to do us good or bad, to please God or displease him, or to preserve abundance in abundant living. What then can make our involvement in sport good?



**1. Remember God made us.** All things are from God; he daily sustains all things and we

can honour him with all things (Romans 11:36). Our healthy bodies and our manoeuvring abilities are gifts from the Lord. He made us, male and female, with a certain amount of slow-twitch muscle and a certain amount of fast-twitch muscle. I will never be a Ben Johnson, but Ben Johnson could not be the runner he is, despite the steroids, if it were not for the muscles with which the Lord endowed him. We honour the Lord by remembering this.

**2. Appreciate and refine your God-given abilities.** God never asks us to be the best in the world, he asks us to be faithful with what we have. This ought to give us incentive to develop our gifts with intensity, and to be content with the achievements we make. God cares not whether you or I are ahead or behind in a ladder tournament or a race; but I think he cares that we appreciate, explore and refine the abilities he has given us. It is a physical reminder of how we are "fearfully and wonderfully made" (Psalm 139:14).

To take pleasure in watching others can be equally rewarding. To see what some of the most able gymnasts or other athletes can do and to recognize human potentials ought to create a spirit of awe in God. How well he made us!

**3. Care for others in competition.** Competition needs to be seen as a struggling together, showing respect and appreciation for others; it is not a struggling against a foe, but a struggling together, joyfully placing challenging obstacles before the other team, and joyfully and craftfully eluding or coping with the obstacles placed in front of us. It is a time to take good physical care of each other.

**4. Appreciate the tension in competition.** There is a certain tension in a game when winning and losing is added. This tension can be attractive. There is nothing wrong with winning; there is nothing wrong with losing. The winners and losers in a game result from choices, performances, and situations during the game, and usually reflect reality. Sometimes there will be an upset; this makes life interesting. Furthermore, the points on the score board preserve focus and make the game a game, not simply a practice sessions on miscellaneous skills in no particular strategic order.

**5. Keep games in eternal context.** Eternal living found through salvation in Christ puts many things into context. We live much too long to get uptight about things in this world, least of all a game of badminton, soccer or hockey. Perhaps one day, a million years from today, we might be

taking a break from a hike up Mount Olympia, recalling the softball game we played on the Old Earth. Will our anxieties and accomplishments in that softball game make a difference in our hike up Mount Olympia on the New Earth? If nothing else, this perspective ought to make us relax a little and laugh at ourselves as we better understand the transitory quality and insignificant span of life we spend on this earth in the context of eternal living.

**6. Let the Spirit bear fruit.** We ought not to allow either the organization, the players or ourselves to quench the Spirit. We cannot fabricate joy, love, peace, kindness, self-control ...; these are the Spirit's work. However, we ought to make sure the Spirit feels at home and can bear fruit as we play. If he does not bear fruit, if the fruit is not evident, then we may well



have quenched the Spirit (Galatians 5:22-23). In this context we need to know ourselves, our strengths and weaknesses and choose situations most appropriate to ourselves.

**7. Be honest.** Truthfulness and honesty are important attributes of a Christian. They are attributes Christians seek in their own lives and in the world at large. In the arena of sport this means playing to one's ability and not deliberately losing when one should have won. It also means calling an out-of-bounds ball when an official has called it the opposite way.

**8. Be responsible.** Since the Christian life is one of responsible service, the athletic program should develop and refine that type of service. Stewardship of time, respect for people, respect for authority(ies) and players, a sense of justice, the development of health are a few examples of responsible service.

**9. Introduce children to sport positively.** Sport demands physical skill and psychological readiness.

Certain physical characteristics are more helpful for one sport than for another. When a person is still growing, it is an injustice to him or her and to sport to make too much or too little of his or her abilities. A boy or girl discouraged from participating in basketball at a young age is without developed abilities if he or she suddenly grows to be 200 cm tall at the age of 16. Although it is wise to introduce children to sport gradually, this needs to be carefully and positively done, with a view of the child that goes years beyond the next tournament. Make sure the sporting experience for the young is positive.

**10. Be a good spectator.** Spectators ought to be sufficiently knowledgeable about a sport to understand the basics of the strategies and skills of the game they are observing. They can applaud those who have taken their God-given gifts and used them well in game situations. They can encourage those that need encouragement. They can enter the world of play and become excited about the unknowns — what will be the outcome of this contest?

J. Van Asch, a Dutch physical education anthropologist, states: "A culture that does not know any higher values has to measure performance in numbers, in sport reports, in money, and outward form." A Christian people should go well beyond this. Pre-game advertising and hoopla, game-time cheering, and post-game formalities and reporting should focus on the quality of the game, the superb moments and decisions, the *Angst* and the outcome. Even though Van Asch feels the real sport atmosphere is inversely proportional to the number of spectators present, it seems the kind of spectators also make a difference. Spectators need to be challenged to spectate in the Lord. They need to be educated to preserve the sporting experience as a positive one, Spirit-filled, pleasing to the Lord.

Players should also know for whom they are really playing, as Wes Neal adeptly points out in his paraphrase of Colossians 3:23: "Whatever you do [including shooting a free throw in a game-deciding moment], do your work heartily, as for the Lord [your only audience] rather than for men [people in the stands]."

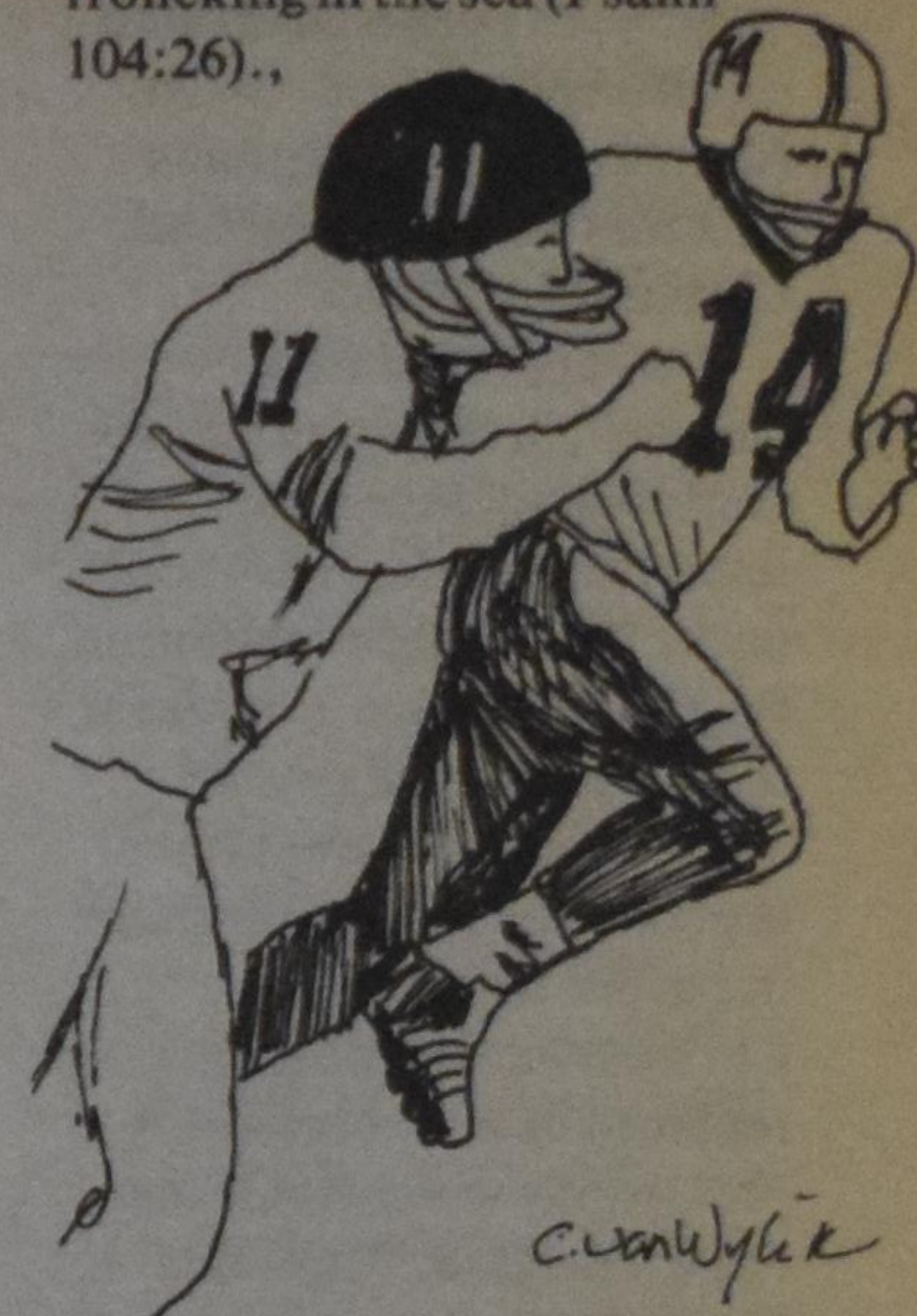
**11. Work out your faith.** Because sport is a significant force in our society we should encourage Christian athletes to work out their faith in this area of life. We must evaluate, appreciate, clarify and assist sport to become a Lord-pleasing offering. This may mean being lovingly critical of

associations, participants and supporters. It certainly means becoming involved in the Christian and secular worlds of sport. Furthermore, it means we need to be active participants, standing for justice, participating with other athletes and organizing events.

We cannot afford to merely use the sports world, we've got to be actively involved or not involved at all. Sport needs active Spirit-filled people — athletes as well as coaches, umpires, academics, league convenors, physical educators, parents, spectators, writers and journalists.

Sport also provides tremendous opportunity for reaching the lost with salvation found in Christ. We ought to support agencies involved in ministry through sport when they do justice to the guidelines listed above, even though they are not fundamentally interested in developing sport.

In conclusion, as we develop this earth's resources let us remember who made the earth, who preserves it, and to whom we offer our lives as praise. Let us remember Christ who came that we might have life in abundance. Let us remember the Spirit and let him work powerfully in us. Let us remember how God opens his Word and closes his Word in a garden and how in the middle of that Scripture we read of the leviathan delighting God by frolicking in the sea (Psalm 104:26).



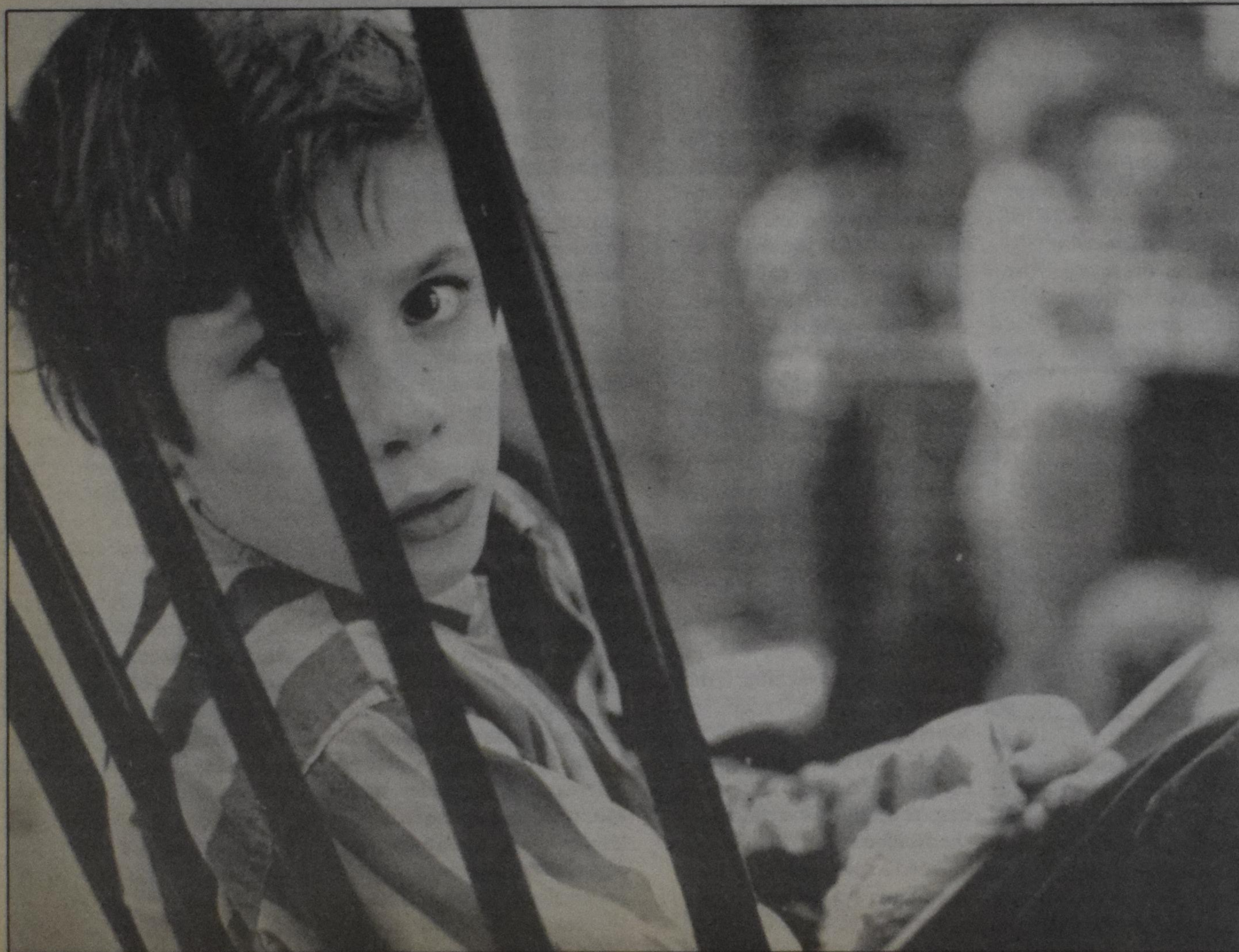
Be a good sport and may the Lord be entertained by it.

Readers may be interested in the following for further reading: John Byl, *Fitness and sports within a Christian lifestyle*. Unpublished paper, 1976. B. Frey, *At work and play*. Jordan Station: Paideia Press, 1986. W. Neal, *The handbook on coaching perfection*. Milford, Mott Media, 1981. B. Schock, *Parents, kids and sports: Making the sporting experience positive*. Chicago: Moody Press, 1987. J. van Asch, *Physical Education from a Christian view of anthropology*. Sioux Center: Dordt College, nd. G. Warner, *Competition*. Elgin: David C. Cook, 1979. M. Zuidema, *Interscholastic Athletics*. Grand Rapids: Christian Schools International, 1982.

John Byl teaches physical education at Redeemer College, Ancaster, Ont.



## ADD: A hidden handicap



*"They feel isolated with the problem, because there is so little understanding."*

**Coby Van Duyvenvoorde-Veenstra**

Billy is trying desperately to sit still in church. He fiddles and fidgets, rocks and swings his feet. His mother, beside him, looks down and sees the desperate look in his eyes and whispers, "Why don't you go for a run around the parking lot and then come back." With a sigh of relief, Billy leaves quietly, met here and there by dark stares that only too clearly spells out the disapproval of this spoiled brat's inability to sit still... again.

At home, he talks non-stop. "Mom, you know what? My gerbil might have babies. The teacher put Jason in the hall today, but she only yelled at me once. Good, eh? I have a great idea for ...." The verbal tide flows on and on until the mother is exhausted. Half finished games and projects litter the house because he just can't finish anything. His school reports inattention, far too much talking and unfinished work. Sunday School teachers beg to either make him be still or keep him home until he can behave, because he disrupts every single class.

### Poor self-image

Billy is neither spoiled nor undisciplined. He is suffering from a learning disorder that affects one child out of every 10 and four times as many boys as girls, namely Attention Deficiency Disorder, or ADD. He can no more help the restlessness that drives him, than an Alzheimer's patient can help forgetting things. But often there is little under-

standing and, because of unawareness, much blame placed on both the child and parents. As a result, life is difficult for a child with ADD, as well as for the child's family. The child often has a poor self-image, even with the most supportive of parents, because so many negative messages come his way. Parents feel uncertain, sometimes helpless and often discouraged. Accusations of spoiling and any number of nurturing errors seem so logical and yet, deep inside, parents know these are not true. They feel isolated with the problem, because there is so little understanding. For church or school or any community to be able to give the necessary support, it is imperative that there be some understanding of what ADD really is.

Children with ADD act without thinking and often have serious trouble relating cause and effect. As a result these children do things that seem incredibly foolish and, those around them, cannot fathom why the children couldn't predict the bad outcome of their actions. But they really can't. To compound the problem, ADD is frequently accompanied by other learning disabilities, but because ADD causes such problems already, the other disabilities are not recognized or they are passed off as part of ADD. For example, there are some who cannot interpret body signals or facial expression. One can imagine the social difficulties for a child who can neither reason cause and effect nor read body

signals. How very inappropriately this child behaves and how very frustrating it is for the child, who knows something is wrong but doesn't know how to fix it. How very frustrating for those around him who have no idea why his responses are so inappropriate. Because it is hard to detect such things as separate disabilities, the remedial help that would have improved things, doesn't happen. (Reading body signs can be taught, but the disability has to be discovered first.)

### Recognizing ADD

A child with ADD will display with some frequency each of the three following symptoms:

- 1) **Inattention:** the child often fails to finish what he starts, doesn't seem to listen, is easily distracted, has difficulty focusing attention on any one activity for any length of time.
- 2) **Impulsivity:** the child acts before thinking, has trouble waiting turns, talks out in class, needs much supervision, jumps from one activity to the next.
- 3) **Hyperactivity:** the child runs and climbs excessively, cannot sit still but fidgets constantly, seems to be "driven by a motor" (in fact one ADD child described how he felt before medication exactly that way), and even moves excessively in sleep.

Because there are other problems that could cause such symptoms, use the following criteria before suspecting ADD: that it began before the age of seven, that it went on for more than six months, and that possible other causes (allergies,

especially to food, stress, emotional problems) are ruled out.

If a child is suspected of having ADD, the child should be referred to an ADD specialist for testing. The Ontario Association for Learning Disabilities can be very helpful in locating a specialist.

### Medication

ADD is a relatively new discovery and so new information surfaces regularly, but it is quite commonly agreed that ADD is a biochemical disorder. The brain is under-stimulated and seeks to compensate, triggering behaviour like that described above. The most common remedy is stimulant medication. When the brain is properly stimulated, the need for compensation stops and the child is able to behave, generally, quite normally. Not all children are helped by medication, but where it has worked the results have shown a dramatic change for the better. Often the child will outgrow ADD so the supervising doctor needs to monitor the child's progress carefully and regularly.

### Teaching the children

There has been much misinformation among the public that the medication is addictive. This is not true. It is also not a cure but a management therapy. Just as insulin does not cure diabetes, so medication for ADD does not cure and symptoms will reappear when it is discontinued.

Once the child is able to focus, the parents need to help teach a new lifestyle. Reminders to stop and think, gentle corrections of inappropriate behaviour are necessary, with this difference — now they bring results rather than tearful frustration. With patient correcting, sincere assurances that the child is not "bad," the problems generally get smaller quickly. If not, perhaps the doctor can help with some advice or by counselling the child.

The bottom line is that parents and educators recognize that not all unacceptable behaviour is intentional, not all failure to achieve is wilful. Children usually do want to do what is expected of them and if they consistently are not doing so, they probably need help.

For more information on ADD, its causes and possible choices of treatment, different kinds of medication with the pros and cons of each, there is an excellent book available, by Barbara Ingersoll, called *Your Hyperactive Child* (Doubleday). Doctor Ingersoll has worked with ADD kids for 18 years and she writes clearly and sensibly.

There is a growing awareness of the need for understanding the handicapped. Society has come a long way in this area. Invisible handicaps like ADD need an extra effort for understanding and support. "As we have done it to the least of these ...."

Coby Van Duyvenvoorde-Veenstra teaches Special Education at Durham Christian High School in Bowmanville, Ont. She is a wife and mother of three teenagers, one of whom has ADD.



# The struggle against racism and prejudice: one woman's view

Anne Hutten

The uprising at Oka has not helped the cause of Canada's Native people, says Sister Dorothy Moore. She's a Micmac woman who has transcended the prejudice of white Nova Scotia to embrace the Christian God. After years of battling against deeprooted misconceptions and stereotypes about Indians, she finds it frustrating to see events on the

Kahnawake reserve aggravating the distrust between whites and natives. Moore, a nun with the Order of St. Martha, spoke at the Canadian Christian Festival held in Halifax in August.

Tracing her people's history, Moore derided the well-meaning missionaries who "Christianized the savages" by destroying their culture and language, their social,

economic and political systems. People alienated from their cultural past are like uprooted plants, warned Moore. She told her own story, drawing a parallel with the 300 years of white rule in Canada.

As a five-year-old, Dorothy Moore learned to fear the taunts of "dirty squaw" and the stones of white children whenever she left the reserve. At 10, she was sent to a boarding school where she was punished for speaking Micmac. Coming home at the end of the year, she rated punishment from her father for speaking English. The school's intent was to turn its students into English-speaking cooks and laundry workers for whites, even the teachers considered Micmacs to be stupid and lazy.

"What I do remember is the fear of my teacher," said Moore. Unable to think clearly, she failed to grasp the concepts of division. But despite beatings and ridicule, she decided at age 16 to get more education than was commonly available to Micmacs. The City of Sydney in 1949 consented to accept her as their first Micmac student after being assured "that I was clean and not lazy."

The prejudice continued, as did the abuse. At 17, in Grade 9, her head was banged against her desk, and fear deprived her of the ability to think. One day she had failed to do her homework because she didn't understand it, the teacher told her to "get back to the woods where you belong." She was

kicked out of school and sent home.

But Moore was not a quitter. She refers to "the Spirit within me" as calling her to continue her struggle, and at the age of 20 she finally completed Grade 11, the only native in a white school. Needing to pass provincial exams, she found the school unwilling to let her write because she was seen as a risk to its high scholastic record. Only through tutoring from a white classmate did she manage to get through.

Hearing a call to the religious life, Moore faced opposition from her father, who thought she was turning her back on her own people and culture. But God kept calling her to another life, she said, and in time she learned to let go of the hurts. Moore credits her painful history with giving her a more understanding and compassionate ear for others.

The clash between white and native culture continues, said Moore. She characterized European culture as being aggressive, egotistic, and materialistic. By comparison, she sees Canada's aboriginal people as subdued and in harmony with the earth. Not surprisingly, these differences are hard to overcome.

## We were the voiceless people

Moore's work involves encouraging Micmac students to research their history, and to remove the negative images perpetuated by white textbook writers: natives are lazy, drunk, apathetic, unmotivated, dirty,

stupid and dependent on government handouts.

"These distortions must be removed from books, movies, television, magazines, papers and especially the minds of all God's people," said Moore, "so that dignity and respect will be given back to a people who have been powerless so long in their own country."

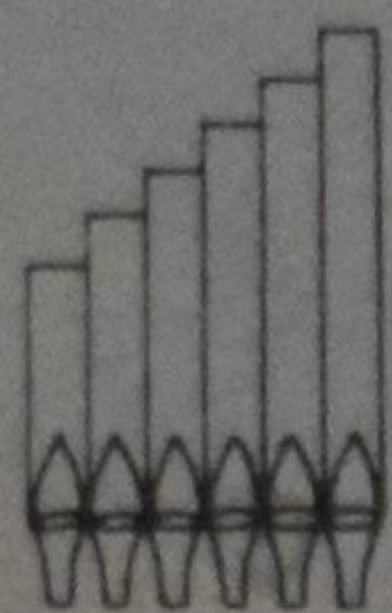
Moore does not expect native people to recover overnight from three centuries of abuse, but sees signs of hope in the many Micmacs who are now graduating from the province's universities. Two of them recently obtained a law degree, she noted, "a small and overdue beginning." A number of Dalhousie University graduates in social work are now employed by native bands. Native people are teaching in reserve schools, but the doors of public schools are not yet open to them, according to Moore.

"We were the voiceless people," said Moore, and that historical fact partly explains the confrontation at Oka. Unfortunately, she said, the battle is being fought with rifles rather than with words and understanding. But Moore made it clear that the frustrations felt by natives are real. She saw Nelson Mandela, a South African black, greeted with much honour by the Canadian government. She also saw native M.P. Elijah Harper ignored by that same government. It is this inequity that must be addressed by Canadian society, she said.

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7:30 approx. (program)

Sorry, Lord, won't you choose somebody else?

*Not me, Lord! shouted Moses, hair wild from the desert wind  
and beard unkempt from years with sheep and goats.  
Not me! I've got this stammer when they look at me.  
Find someone else. My brother Aaron, now he's pretty slick.  
No doubt the Pharaoh will lend an ear to him.  
Forget you ever asked. I'm not your man.*

*Not me, Lord! pleaded Mary, cheeks flushed with the strange request.  
I've never loved a man. What would the neighbours think?  
Besides, I'm far too young. And what will Joseph say?  
He'll strike me from his life. I need his love, his care.  
No, try next door. I'm not your choice.  
An unwed mother will be ridiculed and mocked.  
Go somewhere else! Not me, not me!*

*Not me, Lord! the refrain, throughout the ages past.  
Not me, said Albert Schweitzer, faced with loss  
Of family love, respect from peers, and moneyed friends.  
Not me, said Martin Luther King, leading the blacks  
From Alabama back seats to a pride of place.  
Not me; said Desmond Tutu, called to speak  
For disenfranchised countrymen.*

*But God keeps calling, calling, calling them  
And you and me and all of us. To lead  
And serve and minister and speak for voiceless ones.  
God chooses to use humans in his master plan  
For the creation, groaning in travail.  
Like Moses and like Mary we've but one response:  
Your servant, Lord; your handmaid. Lead us on!*  
(Inspired by a speech by Archbishop Desmond Tutu)

Anne Hutten



# MCC at 70: 'Grace to practise mercy'



Photo: Courtesy MCC

Washington, D.C., 1989: Pictured are Denise Bradford and Ray Geurkink, an MCC U.S. Service Program worker. Bradford works with MANNA and "loves" her job. The work is more interesting and challenging than her previous job as a security guard, she says. And it helps her provide a home for the two daughters and grandson that she supports.

WINNIPEG, Man. (MCC) — Seventy years ago this month, something momentous happened in the North American Mennonite world.

Mennonite Central Committee (MCC) was founded.

It was formally created Sept. 27, 1920, by six Mennonite relief organizations who joined together to help people who were starving in the Soviet Union. They chose the name "Mennonite Central Committee" — a pretty non-descriptive name for an agency that last year had 1,000 workers doing relief, development and service in 52 countries around the world.

But it was the right choice for the new relief organization — 70 years ago and today. Back then most Mennonite conferences had their own relief and immigration organizations. When the call went out to aid starving people, including many Mennonites in Russia, the groups realized that they could feed hungry people more effectively if they joined together. By co-ordinating their efforts through MCC they fed around 75,000 starving people in that country.

Mennonite "Central" Committee is still the right name today, even if it doesn't adequately describe MCC's daily ministry. MCC is still the central place where Mennonites of all kinds join

together to help people in need, despite their many historical and theological differences. Through MCC they are all united in one common cause — meeting human need "In the Name of Christ."

## Witness around the world

Over the past seven decades MCC has fed, clothed and assisted millions of people. That in itself is cause for gratitude to God. But added to that is the fact that the service of Mennonites and Brethren In Christ (BIC) through MCC to people around the world has resulted in a positive witness to neighbours close to home. Many Canadians and Americans who know nothing about Mennonite and BIC beliefs know about their commitment to serve others through MCC.

Take, for example, the experience of a church planting effort in North Vancouver, B.C. Several years ago, when members of the new Mennonite Brethren church phoned people in their community to invite them to church, they asked: "Have you ever heard about Mennonites?" "Oh yes," many replied — "MCC." The church asked for a supply of MCC brochures to aid in their outreach effort.

In Winnipeg, home to MCC's Canadian office, the city's largest daily paper

simply uses the acronym "MCC" in headlines — the editors simply presume that everyone knows what it stands for. In Washington and Ottawa, politicians know that causes promoted by MCC are based on the experience of workers, close contacts with people in the developing world and on the prayerful support of church people at home. Across North America, MCC relief sales and SELFHELP Crafts stores communicate the message of God's love for the world to hundreds of thousands of people.

In other nations, the Mennonite and BIC way of service is also noticed. Said Peter Kuzmik, director of the Biblical Theological Seminary in Osijek, Yugoslavia: "Your way of going quietly to places where no Mennonites are is exemplary ...; the impact of this should not be underestimated. We appreciate your authenticity — the fact that you serve Christ's kingdom, not your own denominational interests."

## Challenge for the future

As MCC praises God for 70 years of service it is with the knowledge that it must challenge a new generation of Mennonites and BIC to be deeply concerned for the needs of people around the world. For many older Mennonites MCC isn't just an agency that assists people in other countries today — it saved their own lives 70 years ago in Russia and helped them emigrate to North and South America. For others, MCC help made it possible for them to rebuild their lives after World War II.

These people remember MCC's help. They ardently supported the agency throughout their lives. A cheque sent to MCC by a widow had the following note attached: "This donation is in remembrance of my late husband. MCC assisted him after he was discharged from a prisoner of war camp in Germany in 1947 and helped him come to Canada. I ate in an MCC kitchen in the Ukraine in 1922 when I was eight years old. We never forgot."

But a whole generation of Canadian and American Mennonites and BIC has grown up never knowing hunger, war and need. They have no personal experience of deprivation. They don't know what it is like to be a refugee. How can a deep desire to serve others who are hungry, thirsty and strangers be generated inside each of them?

MCC will need to inspire its supporters with the vision of a "compassionate God who calls us to be compassionate people," according to MCC Executive Secretary John

Lapp. "We need to remind ourselves that God wills the well-being of all people, the healing of creation and reconciliation of all things in Jesus Christ."

## Grace to practise mercy

We will also need, in the words of former Mennonite Brethren church leader B.B. Janz, "grace to practise mercy." Reflecting on MCC service in Europe after World War II, Janz commented that the "great relief work of the post-war years was an expression of our active non-

resistance. God gave us grace to practise mercy. This work of compassion generates the spirit of love and peace in us."

"Grace to practise mercy ..." That is the story of MCC's first 70 years, and prayer for the future. As MCC strives to meet needs, as it adapts to a changing world situation, as it tries to learn important lessons about faith and service from Christians in other countries, we pray that God will give us grace to grow, learn, serve and practise mercy in everything we do.

We pray that you will join us in this divine effort.



Photo: Courtesy MCC

Swaziland, 1987: Velma Regier, right, of Saskatoon, Sask., gives a health kit shipped by MCC to a Mozambican refugee living in the Malindza Refugee Reception Centre. Regier is the mother of Lois Baerg, MCC country co-representative in Swaziland.

## MCC to help Quebec Mennonites translate materials

WINNIPEG, Man. (MCC) — Following a request from Mennonite church leaders in Quebec, Mennonite Central Committee (MCC) Canada will provide \$5,000 to assist in the production of a manual for new members which has an Anabaptist emphasis.

According to Debby Martin-Koop, MCC's Quebec representative, the funds will help Quebec Mennonites to

translate an existing manual into French and add chapters on Anabaptist distinctives. It will be used in Sunday school classes and on an individual basis.

In the past MCC Canada's translation efforts for Quebec have been included in organizational brochures, audiovisuals and other materials.

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# Singing in the dark

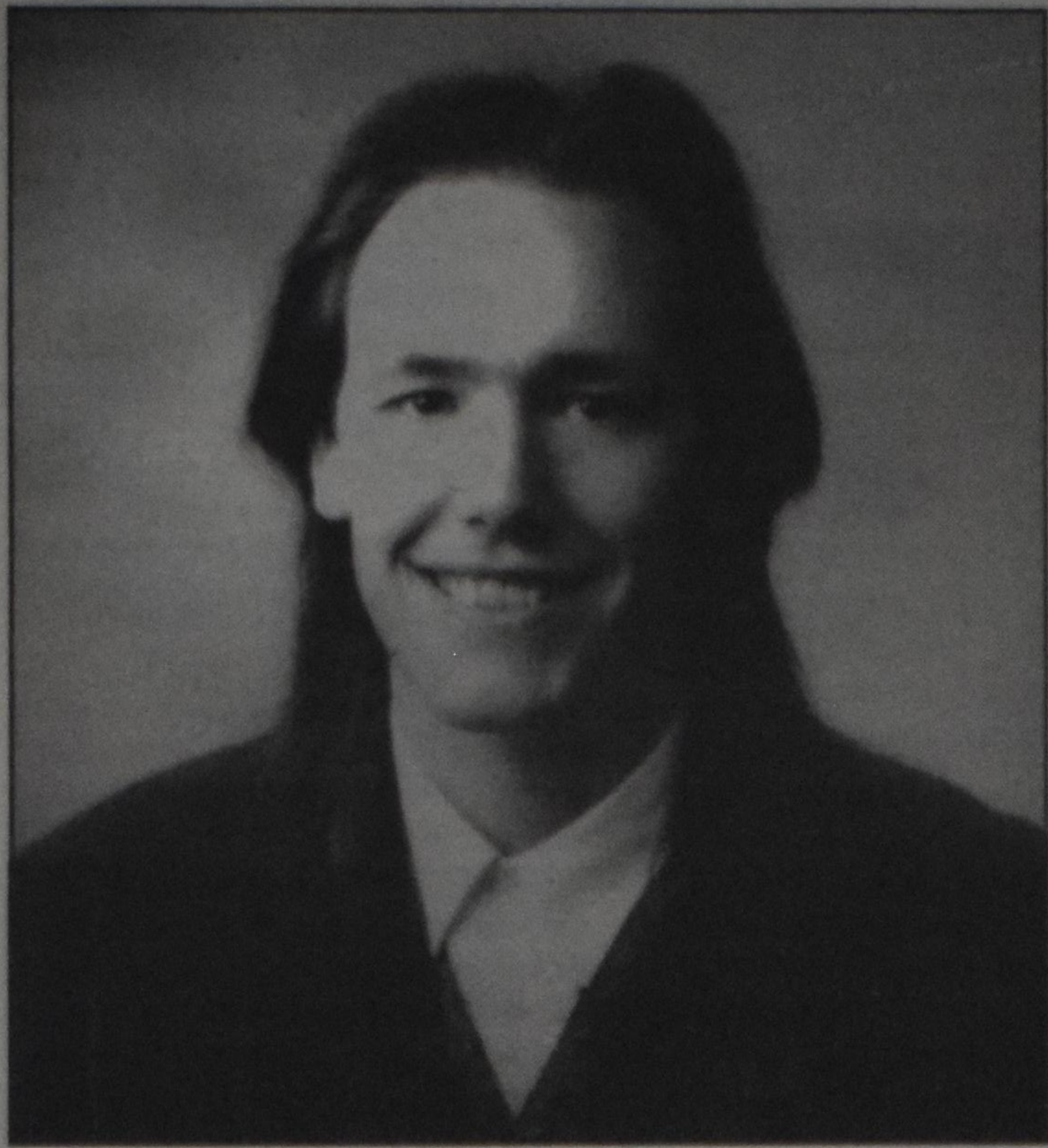


Photo: Courtesy ASSIST

Barry Taylor: from rock scene to pastor, a re-directed life.

## Dan Wooding

With all the controversy about heavy metal music, Dan Wooding introduces us to Barry Taylor, who was formerly the sound engineer with the controversial heavy metal group, AC-DC, who was actually converted on their tour bus. Now his life has gone in a completely different direction and Barry has just published his dramatic life story in *Singing In the Dark* (Dove Christian Publications.)

It was 10 years ago, and Barry Taylor was dressed in his usual attire — a black motorcycle jacket, black T-shirt and jeans, and three dangling earrings, not black, but silver, attached to two rather pink ears.

While the lighting and sound equipment was being unloaded for another ear-splitting AC-DC concert in Phoenix, Arizona, Barry decided to use the spare time to go on a mission: to locate a bookstore where he could buy a Bible. This was definitely not an every day occurrence for him, but something he felt he had to do for the sake of Derek, his "poor deluded friend."

Derek, who also comes from the British town of Huntingdon in East Anglia, had become a Christian and had witnessed to Barry during a stop-off he had made in Los Angeles.

"I found a Christian

bookstore close by and, for some reason, as I walked through the door, I felt scared," he recalled.

"However, I was sure that I was not as apprehensive as the lady behind the counter."

"Do you have a Bible I could buy, luv?" he asked her as she cowered behind the counter.

There was a long pause as she gazed at him, her mouth agape. "Perhaps she thought that I was casing the joint to rob it. Little did she know that underneath this dark exterior was a wimpy Englishman," he smiled.

She eventually overcame her fear and brought out a selection of Bibles for him to choose from. He left the shop carrying a large Open Study Bible under his arm.

When he climbed on board the tour bus, Barry put the Bible in a safe place by his bunk and resumed his career with the

band.

## The Bible not for him

I reassured myself that the Bible wasn't for me, but to help my friend Derek. He was definitely in serious trouble having become what is commonly known as a 'religious nut,'" he said.

As Derek had dropped Barry off at a Los Angeles hotel, he handed him a couple of books and said, "I want you to take these and give them a read. They really meant a lot to me and opened up my eyes."

Barry reluctantly took them and glanced down at their titles. They were *Mere Christianity* by C.S. Lewis, and *The Late Great Planet Earth* by Hal Lindsey.

"With a deep sense of relief, I boarded the tour bus and left for the sanctuary of life on the road. As we drove through the desert to Arizona, I thumbed through the books, more out of boredom than anything else. They weren't actually as tiresome as I thought they would be. In fact, they expressed some realities that I had never considered before. They seemed to be talking about a God who was at work in the earth, who was intimately involved with the humans on it and, from their perspective, he had a plan.

"Still, I wasn't impressed. In fact, I was very concerned about Derek's mental health and so I resolved that I would make it a personal mission to disprove from the Bible what these men were saying and then prove to Derek that this Christianity business wasn't really necessary.

"My assignment became all consuming. I spent every spare moment taking these books and their references to the Bible and attempting to show the futility of their thesis. The one thing I had remembered from my English class at school was that it's very easy to take things out of context and make things say what you want, so I figured I'd put their quotes back in context and get the real picture.

"Strangely enough, the more I tried to disprove one of those writers, the more I found myself agreeing with him. After a while I decided that maybe I should just forget the books and study the Bible for myself so that I could, at least, let Derek know that I'd done a good job of trying to accept what he showed."

As the AC-DC bus traversed the United States and everybody else continued with their usual antics from consuming drugs to watching porno films, Barry Taylor ploughed through the Bible.

## Underground tremors

"Although on the surface

nothing was moving me, inside stuff was starting to happen," he said. "I'd always been bugged by the question of 'Why are we here?' and, as I read the Bible, it seemed to be telling me that I was here because God had a purpose in it."

The more Barry read, the more he realized that the God who he thought he knew as the God of Christianity was far removed from the God who was revealed in the pages of the Bible.

"I read about Jesus, I found myself on occasions really touched by his compassion and caring for ordinary people," he said.

In a few months, he got through the whole Bible with not too many answers to give Derek, but he'd certainly given himself a lot of food for his own personal thought.

"I came away from all of this with a line drawn in my heart knowing that there was a great difference between Christianity and all the other religions," he stated. "That much I was prepared to concede. But where it fitted in with me I wasn't sure. I'd certainly come to an awareness that if God was real, there wasn't much I could do to impress him and, although I regarded myself as a pretty good person — after all, I'd never murdered anybody — his standard was different, unattainable apart from a relationship with Christ.

"But Jesus and rock and roll didn't seem to form a strong relationship and rock and roll I knew; Jesus I wasn't too sure about."

He had many heated discussions with other members of the road crew.

"I found myself vehemently defending the Gospel but not actually committed to it in a tangible way in my own life," he said. "But something had touched my heart and, for the first time in my life, the hard shell of anger and frustration that had encrusted my heart was beginning to peel away."

Barry Taylor's night to remember came in 1979 as the arena lights lowered and a full-throated anticipatory roar rose from the 18,000 hard-core AC-DC fans assembled at the Cobo Arena in Detroit. That deafening wall of sound and the sight of a thousand points of flickering light emanating from cigarette lighters throughout the indoor stadium was an amazing spectacle for him, even after he had witnessed so many concerts all over the world.

A solitary spotlight picked out Bon Scott as he launched into a primeval scream, his trademark introduction. The lights onstage then came

flashing on and lit up the arena and they were off into another night of uninhibited rock and roll.

Barry was drinking a can of Coca-Cola hidden behind equipment on stage when, in the middle of the concert, a thought flashed through his head: "Barry, you've either got to forget all this God stuff and carry on with the life you're living, or stop it all and go on with God."

## Rambling volcano

He remembers that night: "I could sense the emotions lying just beneath the surface like a volcano about to erupt, and as the music receded into the background of my awareness I reflected on the life I had been living. I came to the conclusion that I didn't particularly want to carry on in that way. In my mind's eye, I scanned the past few years of my existence and came to the conclusion that all I had done in my efforts to find answers and some kind of inner peace had resulted in me becoming a hard-hearted, cynical, drug-wasted young man. Outwardly I was not a bad person, in fact, I was generally congenial and easy to get on with, but inside was locked away a desperate person, troubled and unsettled.

"The band would sing once in a while, 'It's a long way to the top if you want to rock and roll.' It was a true statement. The whole concept of overnight success is, I think, the figment of some journalist's imagination. Quite honestly, I wondered if making it to the top had any point to it anyway. It didn't for Janis Joplin and Jimmy Hendrix.

"I had rejected most of the standards of my day. I regarded them as shallow and hypocritical and I had developed my new morality, which was do your own thing and forget everybody else.

"Then there was this God stuff. I had to come to terms with the fact that I wasn't a Christian. I may have been exposed to certain Christian ethics, but what the Bible had to say about being a Christian was far removed from what I was. And even though I still had a lot of unanswered questions, I had pretty much accepted that perhaps a lot of the problems in the world that God got ultimate blame for were born out of the fact that generally God wasn't invited into the situations in the first place. I'm not sure that I could lay the blame for people starving to death in India on God, because I didn't see him inviting them to worship rats which spread disease and allowing cows to be regarded as holy animals who had the right

Continued on page 15 ...

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# Rocker chooses God

... continued from page 14.  
to roam around and eat whatever they liked while people starved to death.

"In some ways, I think I had anger at God even though outwardly, I claimed no belief in him. Maybe I was mad that I'd been born into this generation, living in a council house, flung into a world full of potential nuclear disaster, human injustice and all the rest of the stuff that plagues our world. And then, there was Jesus Christ who supposedly came to reveal who God was to this world.

## 'Absolute emptiness'

"In that moment, as the band played on, I became really aware of who Barry Taylor was at that moment in time. The hypocrisies, the absolute emptiness of my life.

"I don't want to carry on this way," I finally resolved, marshalling all my strength.

"So really, for me at that moment, there was no choice. I realized that just the beckoning of a God who even when we don't believe in him, is at work. Who even when we deny his existence, has a plan and a purpose for us being on the planet and who, in his great love, sent his son to save us from ourselves.

"I knew that I was going to choose to give my life to God. I

wasn't sure what that meant — Billy Graham wasn't there to tell me what to do and how to do it! And so, with that resolution firmly set in my heart, I prayed for the first time, 'God, please get this concert over quickly so I can give my life to you!'

"I suppose that I could have made the commitment right there and then but, for some reason I decided to wait until after the show, and do it on the tour bus.

"The concert didn't end any quicker, but once it was over, I worked like a man possessed, harder than I had in a long time, dismantling the equipment and carrying it outside. Once we had got all the trucks loaded, I ran onto the bus for our short journey to Chicago. There's not a great distance between these two great cities, and so we had picked up a few extra passengers ... and by the time our bus pulled onto the freeway, a rip roaring party was already in full swing.

"The bus's stereo system was blasting rock and roll; the porno video that we'd all seen time and time again was running once more on a television set up close to the front of the bus; drinks were being flowing; drugs were being consumed and a 'good time' was being had by all, except by

me.

"In the midst of all of this I took out my Bible. I wasn't sure how I was supposed to do this. I flipped through it but that didn't seem to be making much sense. I tried to remember some prayers that we had prayed at school in our morning assemblies, and one that sprang to mind was something that our headmaster recited quite often. It said, 'Teach us, good Lord, to serve thee as thou deserveth, to give and not to count the cost, to fight and not to heed the wounds, to toil and not to seek for rest, to labour and not to seek for any reward, save that of knowing that we do Thy will.'

"My vigil of waiting was over and radiance lit up my usually pale face.

"How I remembered that, I don't know. But somehow that night when I said it, I wasn't going through the motions as when I'd been at school making jokes and cracking up with my friends and eyeing the girls. But it was with all my heart. I really meant it and so, after that, I said, 'God, I want the life that you have for me. Whatever it is and whatever it takes, I want to live for you in the earth. Amen!'

What came next, Barry wasn't sure. But he was sure that something was going to have to change — and soon.

That conversion was for real, and Barry Taylor is now pastor of Lake Arrowhead Christian Fellowship, and the man who encouraged me to start ASSIST, a new ministry to link churches in the Free World with those in restricted countries. He has visited both the Soviet Union and Romania and has a consuming passion to provide help and encouragement to believers living in such difficult conditions.

Now Barry's dramatic story is being told in a new book we have written together called *Singing in the Dark* (Dove Christian Publications.) Barry believes that today's heavy

metal groups do sing in the dark, but so did Paul and Silas while in jail.

His book is a truly remarkable story of a turn around that made Barry Taylor finally anchor his life to the true Rock of Ages.

*Dan Wooding is an award-winning British journalist now living in Southern California, where he is the founder and international director of ASSIST (Aid to Special Saints in Strategic Times). Wooding is also a commentator on the UPI Radio Network in Washington, D.C., and a syndicated columnist with a column called Behind The Curtain that appears across the United States and also in Canada, Australia, New Zealand, Great Britain, the Philippines, Ghana and Nicaragua.*

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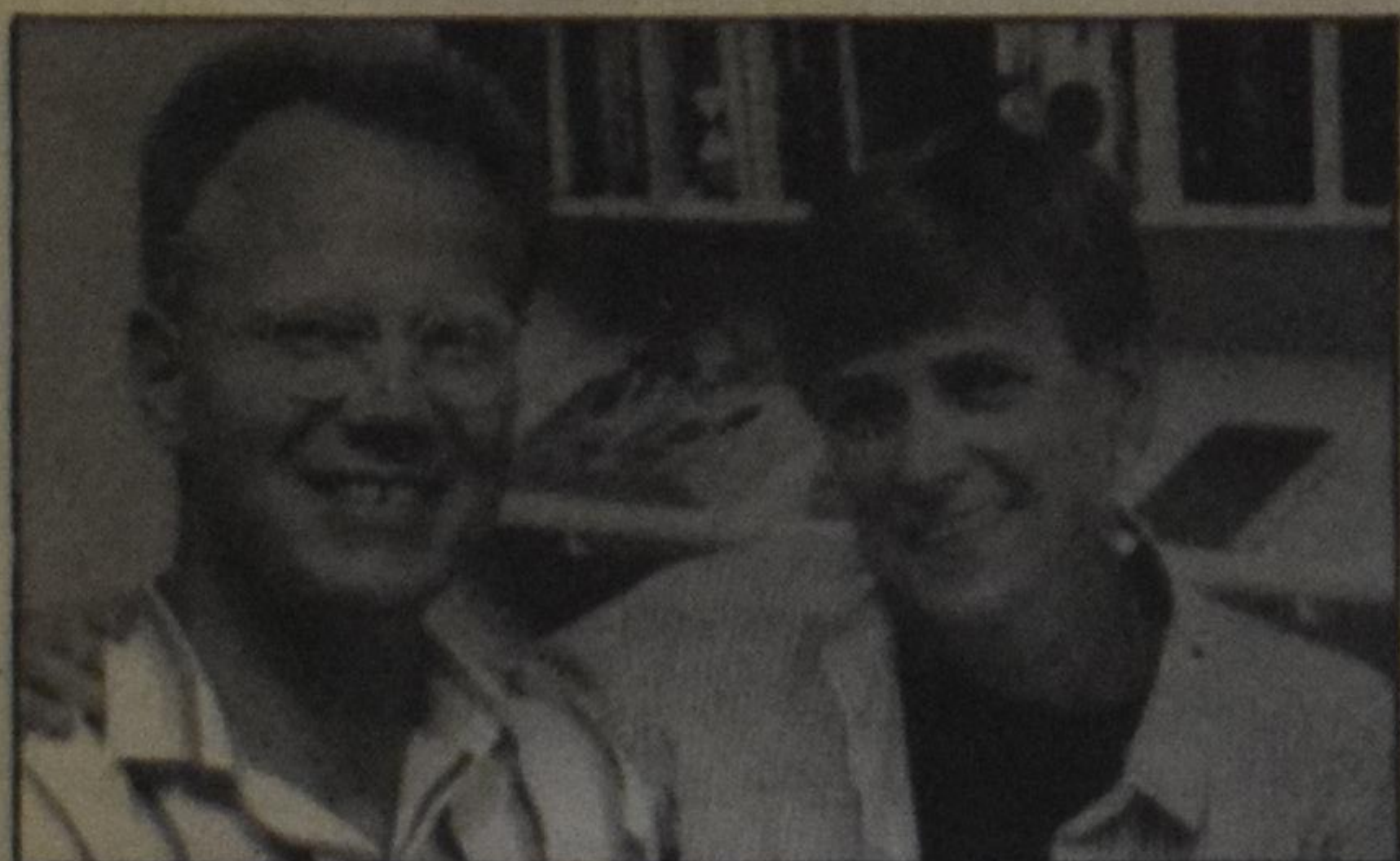
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**Peter and Marja  
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## Dear P & M:

*My father is in his seventies and was widowed three years ago. The people he thought were his friends did very little for him during his time of grieving. Now he has met a wonderful Christian lady whom he plans to marry and these friends keep telling him how he is to treat her. They are constantly giving advice. It's like he should become a phony. I see where these friendships are not going to last.*

*Please comment on sticking your nose into other people's lives, instead of sharing life with them.*

## Dear There When Needed:

It's a common problem. Friends often disappear when someone loses his marriage partner through death or divorce. They can't handle singleness and they can't handle sadness. Then they re-appear when their friend becomes a couple again and seems to be more cheerful.

As his daughter, you've watched your father suffer through all this. Our guess is that you've been a key person in his life and that you truly shared the journey of the last three years with him. Consequently, you are in a much better position to advise your father than his

fairweather friends. No wonder you resent their meddling. Their advice rubs you the wrong way because deep down you're angry at them for not being there when he really needed them.

And yet your father needs his friends, just as surely as he needs you. In fact, he needs them as much today as he needed them before.

Don't let your own resentment spoil your father's renewed friendships. And don't lose any sleep over what's happening. Your Dad can handle it. At his age he is proving himself quite capable of choosing a new marriage partner. He is presumably also wise enough to discern the various bits of advice coming his way. Besides, he seems to have you as a sounding board.

Thank you for reminding us to stick with our friends through thick and thin. Your concluding comment says it all and says it well.

We especially commend you for being so protective of your Dad's new relationship. Many grown children find it impossible to make room for someone else after a parent dies. Your attitude about your father's remarriage shows us that you have heeded your own good advice.

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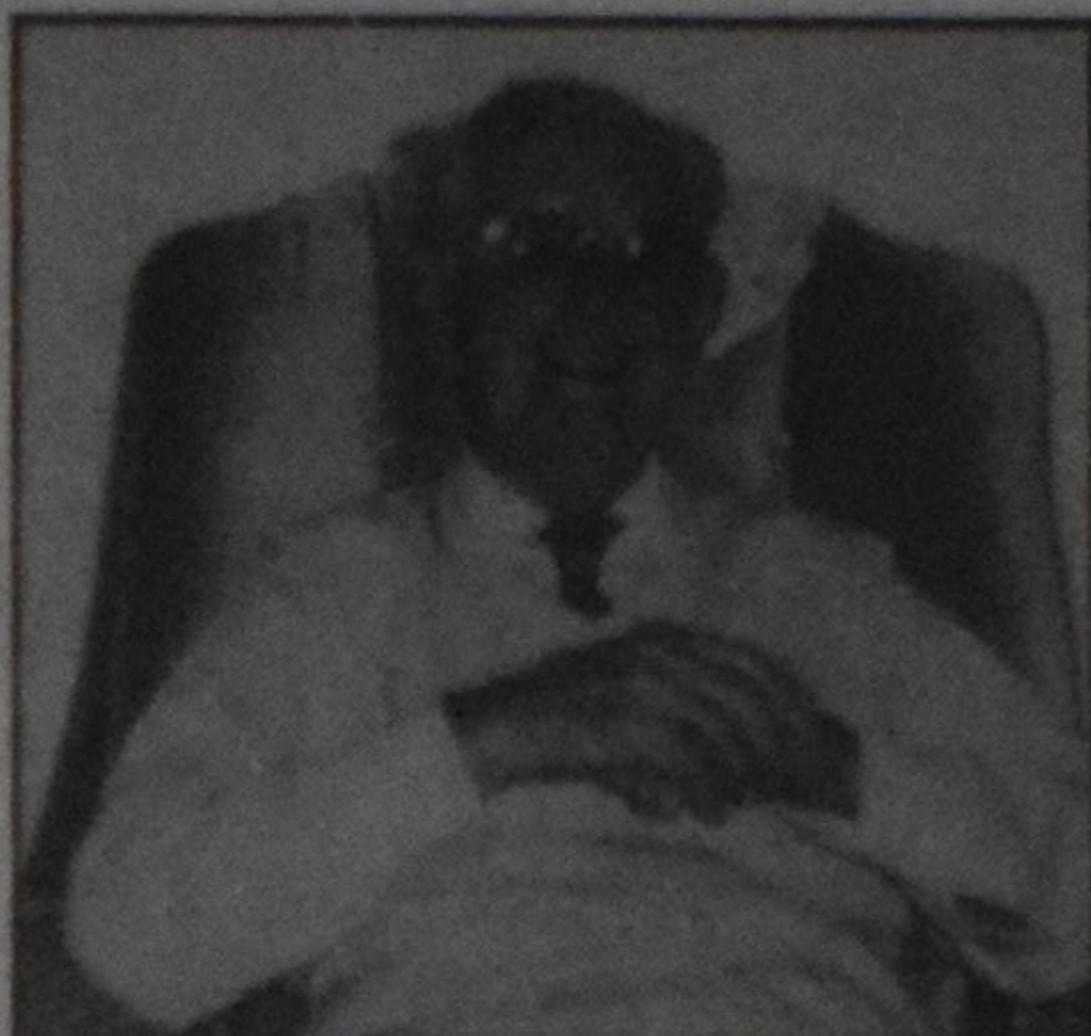
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The \$40.00 rate for obituaries covers any length up to six column inches. <i>Calvinist Contact</i> reserves the right to charge for additional column inches at the rate of \$12.50 per column inch.  <b>NEWLYWEDS</b> Non-subscribing newlyweds whose wedding announcement with their future address appears in <i>Calvinist Contact</i> will receive a letter offering a first-year subscription for only \$15.00! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$15.00 and the couple's future address.  <b>Calvinist Contact Publishing Ltd.</b> 4-261 Martindale Rd., St. Catharines, ON L2W 1A1 Phone (416) 682-8311 Fax (416) 682-8313	<b>BAKKER:</b> "I praise you because I am fearfully and wonderfully made ..." (Psalm 139:14). We thank God for the gift of a son and brother,  DAVID HENDRIK BAKKER, born August 24, 1990. A grandson for Mr. and Mrs. K. Knoops of Niagara-on-the-Lake, Ont., and Mr. and Mrs. S. Bakker of Calgary, Alta. Doro and Arend, Julian, Elena, Colin and Catherine Bakker. 34 Goldgate Cresc., Orangeville, ON L9W 4B5  <b>DYKSTRA:</b> With thanks to God, Clarence and Ingrid Dykstra (nee Stronks), are pleased to announce the arrival of,  STEFANI HEATHER on Sept. 2, 1990. She is a sister for Jason, Rachel and Denise; granddaughter to Clarence and Sya Dykstra of Niagara-on-the-Lake, Ont., and Ernie and Rie Stronks of Burlington, Ont., and a great-granddaughter to Mr. and Mrs. G. Stronks of Holland Chr. Homes, Brampton, Ont., and Mrs. H. Dykstra of the Netherlands. Home address: 240 Parkside Dr., R.R.#1, Waterdown, ON L0R 2H0  <b>PRANGE:</b> We, Ron and Anita Prange (nee Colyn), thank God for entrusting to us our first child, a beautiful son. We are thankful too that we can count on the promises of God and his people as we raise him.  LUKE RICHARD was born in the wee hours of the morning on Thursday, July 12, 1990. Luke is the 15th grandchild for John and Catherine Prange of Sarnia, Ont., and the eighth grandchild for Bill and Margaret Colyn of Wellandport, Ont. He is yet another great-grandchild of Mr. and Mrs. J. Colyn, Sr., of St. Catharines, Ont. Home address: 2736 London Rd., Sarnia, ON N7T 7H2  <b>VANDERVELDE:</b> We, John and Cathy VanderVelde, thank and praise the Lord for the birth of our first three grandchildren. On March 21, 1990, a daughter,  LISANDRA CAPRICE to Andrew and Hiltje VanderVelde of Deroche, B.C. On May 9, 1990, a son,  ROBERT JAN to Ken and Dorothy VanderVelde of Delta, B.C. And on August 7, 1990, a daughter,  CAITLYN MEINIE to Marten and Lori-Anne Sytsma of Abbotsford, B.C.  <b>POT:</b> Harvey and Carol are happy to announce the blessing of another child,  KATELYN MARIE born August 16, 1990. A sister for Justin, Matthew and Brendan. A new grandchild for Gerrit and Mina Pot and Albert and Gerda Huizinga. A great-grandchild for Mrs. G. De Bruyn, Mrs. B. Huizinga and Mr. H. Moes.	 <i>Four generations of eldest daughters: Birthday congratulations to Mrs. Patricia Boeyenga, pictured here with daughter Barbara Duiker, granddaughter Suzanna Duiker-Kroon and great-granddaughter Ariel Petra Kroon.</i>  <b>BOEYENGA:</b> Congratulations and much love to  PATRICIA BOEYENGA (nee Patricia van der Wiel) on the occasion of her 85th birthday, Oct. 2, 1990. We praise the Lord for blessing us for so many years with our faithful, fun-loving and wise mother, grandmother and great-grandmother. Thank you, Mem, Beppe and Little Beppe, for showing us something of God's love and his ways in your daily walk, and for your resolve to focus on the good things the Lord has done and is doing, the beauty in each day. Our wish is that God will continue to supply good health, joy in living and firm hope. Happy birthday from your proud children: Joyce — St. Catharines Evert & Carla — Barrie Barbara & Jack Duiker — Barrie Gertie & Neil Minnema — Kingston Anne & Dave Williams — Barrie Janet & Dirk Dykstra — Kingston Ann — Edmonton and grandchildren: Andy, Mike, Geoff, Rob & Delores, Ed & Barb, Ray & Debbie, Nancy & Fred, Suzanne & Dirk, Rick & June, Marcel & Terry, Peter, Steve, Tim & Nancy, Lisa & Charlie, Angela, Colin, Renee, Chris, Randy, Carmen, Scott, Stacey, Mark, Laurie and 17 great-grandchildren. Home address: 480 Elliott Ave., Apt. #307, Kingston, ON K7K 6J9  <b>KOOGER:</b> Congratulations to  Mr. PIETER KOOGER on the occasion of his 90th birthday on Sunday, Sept. 23, 1990. His children: Jaap & Annie Kooger Bas & Riet Kooger Cor & Map Kooger Helen & Ralph Van Harten Nel & John Kuipers Ann & Jack Kampen Marjorie & Jake DeVries Adrian & Lynda Kooger 43 grandchildren and 102 great-grandchildren. Thank the Lord for "Opa's" daily witness of God's faithfulness. Open house was held on Sept. 22, 1990, in the Lindsay Chr. Ref. Church. Home address: 3 Pottinger St., Lindsay, ON K9V 3X2	<b>VERHAGE:</b> With praise and thanksgiving to our heavenly Father, we hope to celebrate with our father, grandfather and husband,  DANIEL VERHAGE his 90th birthday on Oct. 8, 1990. Happy Birthday and may God bless you, Pa, from your wife Cornelia and your children and grandchildren: James & Rose Don Bruce & Kris Home address: 80 Catherine St., Apt. 306, Trenton, ON K8V 6N8   <i>Congratulations to Daniel Verhage who will celebrate his 90th birthday, D.V., on Oct. 8, 1990.</i>  <b>Marriages</b>  <b>BOKMA-PAULIN:</b> John and Alice Bokma of Port Dover, Ont., wish to announce the marriage of their daughter,  SYLVIA LYNN to  ANDREW MICHAEL son of Gilles and Ginette Paulin of Ancaster, Ont. The wedding will, D.V., take place Oct. 6, 1990, at 3 p.m. in the Immanuel Chr. Ref. Church, Hamilton, Ont. We wish you, Andrew and Sylvia, God's richest blessings in your marriage. Future address: 4E, 345 Limeridge Rd., West, Hamilton, ON L9C 2V4  <b>DEKKER-DOBRANSKY:</b> With thanks to God for his blessings and eternal love, Mr. and Mrs. Henry Dekker of Strathroy, Ont., are pleased to announce the marriage of their daughter,  JOYCE CORINNE to  JURAJ TOMAS son of Mr. and Mrs. Tomas Dobransky of Presov, Czechoslovakia. The wedding will take place on Saturday, Oct. 13, 1990, at 3:00 p.m. in Westmount CRC, Strathroy. Rev. Wayne Brouwer officiating. Future address: 1206-112 Arbour Glen Cr., London, ON N5Y 2A2  <b>VANDEN HAZEL-JANSEN:</b> Mr. and Mrs. Wendell Vanden Hazel of R.R.#2, Moorefield, Ont., are happy to announce the forthcoming wedding of their daughter  ROSEMARY DIANE to  ERIC (HENDRIK W.) son of Mr. and Mrs. H.W. Jansen, of Halle, Gld., the Neth. The wedding will take place, D.V., Saturday, Oct. 6, 1990, at 3:30 p.m. in the First Chr. Ref. Church, Drayton, Ont. Rev. Martin M. Mobach officiating. Future address: R.R.#1, Moorefield, Ont.	1965 September 24 1990 With thankfulness to God, we are happy to announce the 25th wedding anniversary of our parents,  MENNO and EFFIE EELKEMA (nee Klinker) Congratulations and love from your children: Brian Jacqueline Selia Alice Brenda Sara Krista Mark Friends are invited to an open house on Saturday, Sept. 29, 1990, at 7:30 p.m. at the Bethel Chr. Ref. Church, Listowel, Ont. Home address: R.R.#3, Listowel, ON N4W 3G8  1965 September 24 1990 "Trust in the Lord with all your heart and lean not on your own understanding; in all your ways acknowledge him, and he will make your paths straight" (Prov. 3:5-6).  JOHN and ALIDA EISSES (nee Schaly) God has truly blessed us as a family. With much joy we celebrate 25 years of Christian love. Happy anniversary Mom and Dad! Love from: Kevin Doug Gordon Juliane Home address: R.R.#2, Stroud, ON L0L 2M0  Hillegom Abbotsford 1950 October 11 1990 HANK and DINY VAN WERKHOVEN (nee Van Dijk) We thank the Lord for the 40 years you have shared together. We enjoy our inheritance today in the love, generosity and support you continue to share with us. Love from your children and grandchildren. We invite you to share with us at an open house Thursday, Oct. 11, 1990, from 7:00 - 9:30 p.m. at Trinity Chr. Ref. Church, Abbotsford, B.C. Home address: #63-33433 Marshall Rd., Abbotsford, BC V2S 1K8  1965 October 2 1990 With praise and thankfulness to our heavenly Father, we celebrate the 25th wedding anniversary of our parents,  RON and JOYCE DEJONG (nee Oegema) We pray that God will continue to bless you and keep you in his care. Love from your children: John & Charlene — Cambridge, Ont. Rob — Cambridge, Ont. Sherri — Grand Rapids, Mich. Home address: 21 Cavanaugh Cresc., St. Thomas, ON N5R 5Y3  Wieringen St. Davids 1945 October 10 1990 "And my God will supply every need of yours according to his riches in glory in Christ Jesus" (Phil. 4:19).  KEN and MARGARET ELLENS (nee Ippel) With gratitude to God, we will celebrate with our parents the 45th anniversary of their wedding. We pray that God will continue to bless them and keep them in his care. With love from your children and grandchildren: Nelly & Frank Baarda — Grimsby, Ont. Rachel, Jonathan Jake & Ann Ellens — Brantford, Ont. Amanda, Heidi, Jamie Ron & Carol Ellens — St. Davids, Ont. Kenny, Benjamin Home address: P.O. Box 81, St. Davids, ON L0S 1P0
<b>Thanks</b>  <b>GELEYNSE:</b> For all the cards, phone calls, visits and good wishes on the occasion of our 40th anniversary and retirement, we thank you. It was good to hear from old friends and acquaintances, especially from our former congregations in Medicine Hat, St. Catharines and Montreal. We have celebrated the goodness and mercy of the Lord with joy! So once again, thank you! Martin and Ada Geleynse, 27 Church St., Stratford, ON N5A 2P9  <b>KUIPERS:</b> We would like to thank everyone for the best wishes, cards and flowers on the occasion of our 40th wedding anniversary. We thank especially our children and grandchildren who made it such a wonderful day for us. We praise the Lord for his care and blessings. Ralph and Hillie Kuipers, Simcoe, Ont.	<b>Accommodations</b>  <b>Bed &amp; Breakfast:</b> Beautiful Niagara Falls, Ont. A pleasant 15 minute walk to the Falls. Friendly home, nice rooms, superb breakfast! Dutch spoken. Mike and Joan Havinga. Tel. (416) 358-3534.	<b>For Rent</b>  For rent in Florida: one-bedroom, mobile home in adult park, across the lake from Cypress Gardens in Winterhaven. Available from Oct. 1 till Dec. 22 and from March 15 till April 15. Reduced monthly rates before Christmas. Call Hank or Eva Kruyf at (705) 526-3395.	<b>For Rent</b>  Three-bedroom bungalow in the Wasaga Beach area. Occupancy starting Oct. 1, 1990. Please contact: H. Vegter, Box 43, Barrie, ON L4M 4S9 or phone after 6 p.m. at (705) 722-3961.	



Classified

Anniversaries	Anniversaries	Anniversaries	Obituaries	Obituaries
<p>1945 September 26 1990</p> <p>"The Lord is near to all who call upon him, to all who call upon him in truth. He fulfils the desire of all who fear him, he also hears their cry, and saves them" (Ps. 145:18, 19).</p> <p>With thankfulness to the Lord, we hope to celebrate, the Lord willing, the 45th wedding anniversary of our dear parents and grandparents,</p> <p>LUUT and AAFKE HAAN (nee Bos)</p> <p>Their thankful children and grandchildren:</p> <p>Hank &amp; Ruth Haan — Strathroy, Ont. Annette, Les, Ryan, Jerry Don &amp; Helen Haan — Strathroy, Ont. Shelley, Mike Tina &amp; Dick Bouterse — Sarnia, Ont. Rick, Sandra Ralph &amp; Ineke Haan — Strathroy, Ont. Monique, Brian Irene &amp; Don Van Gorkum — Watford, Ont. Deanna, Kim, Becky, David Willie &amp; Dorothy Haan — Mount Brydges, Ont. Michelle, Matthew Yvonne &amp; Henry Beldman — Dorchester, Ont. Danielle, Josh, Ami, Robyn Jack &amp; Nellie Haan — Strathroy, Ont. Amanda, Jeff Louis &amp; Carolyn Haan — Strathroy, Ont. Stacey, Dustin, Maegan Home address: R.R.#5, Strathroy, ON N7G 3H6</p> <p>Zaandam Lacombe 1950 October 25 1990</p> <p>"... your Father knows what you need before you ask him" (Matt. 6:8).</p> <p>With praise and thanksgiving to God, we joyfully announce the 40th wedding anniversary of our parents and grandparents,</p> <p>TED and ALICE KRAAY (nee Woldhuis)</p> <p>May the Lord continue to keep them in his care and bless them richly in the years to come. With love from all of us:</p> <p>Irene Kraay — Burnaby, B.C. Agnes &amp; Harvey Prins — Lacombe, Alta. Cindy, Steven, Keith, Brian Edward &amp; Linda Kraay — Lacombe, Alta. Jesse, Reuben, Matthew, Amanda Janet &amp; Philip Ryskamp — Calgary, Alta. Michelle, Timothy, Daniel Wilma &amp; Gordon Spelt Randy, Jason, Rebecca Home address: Box 2979, 4830 58th St., Lacombe, AB T0C 1S0</p> <p>Zwolle Brampton 1950 October 12 1990</p> <p>As a family, we are really thankful that God has given 40 years of married life to</p> <p>EVERT and TINE DE RUITER (nee de Vries)</p> <p>For us, you have been and are an example of being open, faithful, stable and of genuinely loving the Lord, each other and us. Our prayer is that God will give you, Mom and Dad, Opa and Oma, many more years for each other and for us; and that you as individuals and as a couple may continue to serve him well. Thank you, Lord! Tom &amp; Debbie — Pembroke Michael, Joanna, David, Lindsay, Laura Jennifer — Chatham Brian &amp; Janet — Brampton Tine, Eric Home address: 34 Allendale Rd., Brampton, ON L6W 2Y8</p>	 <p>Congratulations to Dick and Nel Diepeveen who will celebrate, D.V., their 40th wedding anniversary on Oct. 11, 1990.</p> <p>Loosduinen Edmonton 1950 October 11 1990</p> <p>"And surely I am with you always to the very end of the age" (Matt. 28:20b).</p> <p>We, the children and grandchildren of</p> <p>DICK and NEL DIEPEVEEN</p> <p>wish to express our joy and thankfulness for their 40 years of marriage. Thanks be to God for his rich blessings and his unfailing hand.</p> <p>Bill &amp; Winnie Diepeveen — Edmonton, Alta. Karen, Stephanie Liz &amp; John Bron — Surrey, B.C. David, Joel, Rachel Nelly &amp; Ralph Ridley — Victoria, B.C. Jeffrey, Douglas, Jessica, Matthew Len &amp; Susan Diepeveen — Halifax, N.S. Ben New address: #28, 2938 Trafalgar St., Abbotsford, BC V2S 4N3</p> <p>1945 October 4 1990</p> <p>With praise and thanksgiving to God, we are happy to announce the 45th wedding anniversary of our dear parents, grandparents and great-grandparents,</p> <p>ANN and ANDY ELGERSMA (nee Esser)</p> <p>To celebrate God's goodness and faithfulness to us all and to rejoice in our love as family and friends, an open house will be held on Oct. 6, 1990, from 2:30 - 4:30 p.m. at the Chr. Ref. Church, Ancaster, Ont. Best wishes only. Home address: 251 Main St., Lynden, ON L0R 1T0</p>	<p>1965 Bowmanville 1990</p> <p>With praise and thanksgiving to God for his blessings and faithfulness, D.V., we will celebrate the 25th wedding anniversary of our parents,</p> <p>BILL and TINA GROOTENDORST (nee Kooy)</p> <p>Sept. 11, 1990.</p> <p>With thanks and love from your children:</p> <p>Gerald Bill Jr. Kevin Home address: 14 Rehder Ave., Bowmanville, ON L1C 2A1</p> <p>Friesland Mount Brydges 1945 September 20 1990</p> <p>ALLAN (Uibe) ZIETSMAS and ELIZABETH VEENSTRA</p> <p>Psalm 121.</p> <p>The children of Allan and Elizabeth Zietsma wish to announce their parents' 45th wedding anniversary. The Lord has blessed them in their life together and may he continue to bless them in years to come for each other, their family and above all for his service. All their friends and relatives are invited to an open house on Saturday, Oct. 13, 1990, from 2-4 p.m. at the Chr. Ref. Church, Mount Brydges, Ont., 232 Adelaide St., N. We love you Mom and Dad, Pake and Beppe:</p> <p>Jake &amp; Margaret Bulk — Mount Brydges Elly, Melody, Emily, Jaymar Charlie &amp; Evelyn Zietsma — Orangeville Danielle, Andrea, Kristin Otto &amp; Agnes Huygen — Stratford Lisa, Jeremy, Israel, Adam, Lesley Jack &amp; Alyce VanderWeg — London Ike, Jude, Kelly, Terri Arnold &amp; Nelly Zietsma — Mount Brydges Rebecca, Laura, Christopher, Derek, Janna John &amp; Shirley Zietsma — Mount Brydges Vanessa, Kevin, Kyle, Jessica Melvin &amp; Grace Zietsma — Mount Brydges Christa, Erica, Karen, Kathryn Richard &amp; Ruth Hoogstra — Mount Brydges Brian, Nicole, Nadene Home address: 161 Wellington St., Mount Brydges, ON N0L 1W0</p>	<p>"The Lord is my Shepherd."</p> <p>Mrs. ARLENE KRAMER-RAM</p> <p>from Holland Christian Homes, Brampton, went home to be with her Lord on Sunday, Sept. 9, 1990, in her 81st year.</p> <p>She will be greatly missed by her children and grandchildren:</p> <p>Andy &amp; Sandra Kramer — Baden Gerda &amp; John VandenBroeke — Thunder Bay John Kramer — Kingston Wanda &amp; Bob Damsma — Teeswater 11 grandchildren, eight great-grandchildren and one brother in Holland.</p> <p>Predeceased by husband Dick Kramer in 1986 and daughter-in-law Margaret Kramer in 1985.</p>	<p>On August 21, 1990, we were saddened by the sudden passing away of a dear member,</p> <p>HERMAN LOUTER</p> <p>loving husband of Grace Louter. Both have put in many hours of loving care of our seniors at Holland Christian Homes. We will miss him, for he was a friend to many. May God comfort his wife and family. Psalm 121.</p> <p>On behalf of A.C.T. for T.T. (Assistance, Care and Thoughtfulness for Triple Towers), Volunteers of Holland Christian Homes, Brampton, Ont. Coby Veltman, President Annie de Haas, Secretary</p>
Anniversaries	Anniversaries		Obituaries	Obituaries
			 <p>Congratulations to Roel and Maartje Visser (nee Nagtegaal) who will celebrate their 50th wedding anniversary, D.V., on Oct. 10, 1990.</p>	
			Obituaries	<p>Broeksterwoude, Peterborough, Friesland, Holland Ont. 1940 October 10 1990</p> <p>ROEL and MAARTJE VISSER (Rolly and Mary) (nee Nagtegaal)</p> <p>"Commit your way to the Lord; trust in him and he will bring it to pass" (Ps. 37:5).</p> <p>We rejoice with our parents as the Lord has granted them 50 years of happy marriage. We pray that he may continue to lead them and bless them with good health in the years to follow.</p> <p>With love from your children and grandchildren:</p> <p>Mary &amp; Andy Wierdsma — Lakefield, Ont. Robert &amp; Rose, Malinda &amp; Ernest, Michael, Jeffrey Sylvia &amp; Albert Nymann — Cambridge, Ont. Henry, Ralph, Marion, David, John Audrey &amp; Gerrit Postmus — Rexdale, Ont. Marcia, Terry, Roeloff Terry &amp; Ineke Visser — Guelph, Ont. Corrine, Timothy, Elizabeth, Antoinette, Toni Lena &amp; William Wilms — Lindsay, Ont. Peter, Christopher, Brian, Jennifer There will be an open house at the Cephas Chr. Ref. Church in Peterborough, Ont., from 2:30 - 4:30 p.m. on Oct. 13, 1990. Best wishes only please. Home address: 912 Sherbrooke St., Peterborough, ON K9J 2R4</p>



Classified

Obituaries	Obituaries	Obituaries	Obituaries	Real Estate
<p>On August 29, 1990, God took to his eternal home,</p> <p><b>JAN KOOPS</b></p> <p>in his 84th year.</p> <p>"In my Father's house are many mansions ... I am going there to prepare a place for you."</p> <p>We had just completed the announcement for Mom and Dad's 55th wedding anniversary, D.V., on Sept. 23. It read as follows: "How thankful to God we are for giving us our dearly loved parents for so many years. We thank you for your love and care and for who you are. Your love for God has made a lasting impact on our lives. May God continue to bless you and keep you in his care."</p> <p>On Wednesday morning, August 29, after a week's stay in the hospital, due to another emphyzema attack, Dad came home. On Wednesday evening, Dad suddenly went to his heavenly home. Twice in one day, Dad went home. We loved and respected him deeply. We treasure his example, counsel and care. His whole life he shared his deep personal love for the Lord. Until the great wedding celebration (Rev. 21), we will really miss him.</p> <p>Loving husband of Maria Koops (nee Lamberts).</p> <p>Caring father of:</p> <p>Ralph &amp; Anne Koops</p> <p>Hazel &amp; Andrew Siderius</p> <p>Anne Houseman &amp; Al Vander Ziel (fiance)</p> <p>Wilma &amp; Clarence Sol</p> <p>Harry Koops &amp; Beth Smith</p> <p>Dear grandfather of:</p> <p>Jeff, Randall, Marsha, Joel, Marvin, Mark, Maria, Don, Karen (who predeceased her grandpa in 1985), Kevin, Sherry, Dwayne and John.</p> <p>The funeral was held on Saturday, Sept. 1, 1990, at Covenant Chr. Ref. Church, Woodstock, Ont. Pastor R. Ouwehand officiated.</p> <p>Correspondence address: 73 Earls court Cresc., Woodstock, ON N4S5H2</p> <p>"The Lord is my Shepherd ..." (Psalm 23).</p> <p>On Sunday, Sept. 2, 1990, it pleased the Lord to take unto himself our dear husband, father and grandfather,</p> <p><b>GERARD JAN VANDERVEEN</b></p> <p>at the age of 65.</p> <p>Beloved husband of Wilda Vander Veen-Bajema.</p> <p>Father of:</p> <p>Anna &amp; Mark Van Wallegheem — Dryden, Ont.</p> <p>John &amp; Ida Vander Veen — Naicam, Sask.</p> <p>Cathy Vander Veen — Mississauga, Ont.</p> <p>Andrew Vander Veen &amp; Lois Ann Cole — Rexdale, Ont.</p> <p>Charles Vander Veen &amp; Tina Turner — Toronto, Ont.</p> <p>and grandchildren</p> <p>Home address: 65 York St., Cannington, ON L0E 1E0</p> <p>"He tends his flock like a shepherd. He gathers the lambs in his arms and carries them close to his heart" (Isaiah 40:11).</p> <p><b>JENIECE DANIELLE ROORDA</b></p> <p>Beloved infant daughter of our children, Dan and Jackie, was given over to Jesus with much faith and love after living only a day. Rev. Sieds Vandermeer officiated at a beautiful and very meaningful service Sept. 5, 1990, at Grace Chr. Ref. Church in Welland. Karel and Grace Reker of Welland and Doug and Nancy Rorda of St. Catharines share in the loss of our granddaughter. She gave us brief joy on earth but was called back to our Lord and Saviour. We commend Dan and Jackie to the Lord for his comfort and love.</p> <p>Home address: 203 Hellems Ave., Welland, ON L3B 3B6</p>	<p>Vroomshop, Brampton, Overijssel Ont. Jan. 16, 1909 Sept. 3, 1990</p> <p><b>JANE (Jantje) MULDER</b> (nee Mulder)</p> <p>passed away peacefully to be with her Lord and Saviour. Although we are comforted by the assurance that she is now safely in the arms of Jesus, she will be missed by her husband, children, grandchildren and great-grandchild.</p> <p>Beloved wife for 61 years of Jan Mulder.</p> <p>Dear mother of:</p> <p>Koop &amp; Janny Mulder — Brampton</p> <p>Henk Mulder — Brampton</p> <p>John &amp; Elly Mulder — Milton</p> <p>Cor &amp; Mary Mulder — Mississauga</p> <p>Five grandchildren and one great-grandson.</p> <p>A memorial service was held in Holland Chr. Homes in Brampton, on Sept. 6, 1990. Rev. P. Van Egmond officiated.</p> <p>Address: 7900 McLaughlin Rd. S., Apt. #415, Brampton, ON L6V 3N2</p> <p>"Let not your heart be troubled: ye believe in God, believe also in me ..." (John 14:1-2).</p> <p>On Sept. 2, 1990, at his appointed time God called to his eternal home his child, our dear brother-in-law, uncle and friend,</p> <p><b>GERARD JAN VANDER VEEN</b></p> <p>at the age of 65.</p> <p>May the Lord comfort his wife Wilda and his children and grandchildren.</p> <p>Clarence &amp; Grace Bajema</p> <p>Marilyn &amp; Jon</p> <p>Andy</p> <p>Ann Julia &amp; Pete</p> <p>Sam &amp; Gwen Albada</p> <p>After five good years of retirement the Lord suddenly called home, on August 19, 1990,</p> <p><b>DONALD SCHAT</b></p> <p>Born June 14, 1920, St. Anna Parochie, the Neth.</p> <p>Died August 19, 1990, Chatham, Ont.</p> <p>"And we know that in all things God works for the good of those who love him, who have been called according to his purpose" (Rom. 8:28).</p> <p>Dear husband of Alice Schat (nee Beimers).</p> <p>Dear father, father-in-law and grandfather of:</p> <p>Fred &amp; Hennie Schat — Dresden, Ont.</p> <p>Sean-Jason, Lara, Aaron, Jonathan, Adam</p> <p>Rick &amp; Lizbeth Schat — Beamsville, Ont.</p> <p>Stacey</p> <p>Helen &amp; Bill Van Dyk — Chatham, Ont.</p> <p>Paul, Danielle, Christopher</p> <p>Karin &amp; Jun Terado — Orangeville, Ont.</p> <p>Ann &amp; Al Guillen — Toronto, Ont.</p> <p>Dear brother of Ann Van Gorkum — Strathroy, Ont.</p> <p>Predeceased by one sister Froukje Dykstra of the Neth.</p> <p>The funeral celebration took place August 21, 1990, in Calvary CRC, Chatham, Ont., Rev. Jim Tuininga officiated.</p> <p>Correspondence address: 50 Michener Rd., Apt. #102, Chatham, ON N7L 4T2</p> <p>The council and congregation of First Chr. Ref. Church at Drayton express their deepest sympathy to Pastor Dave Tigchelaar and family with the passing away of Pastor Tigchelaar's father:</p> <p><b>Mr. CLARENCE TIGCHELAAR</b></p> <p>It is our prayer that the Lord will comfort them with his promises and that they will be able to praise his name for the blessings received through their father and grandfather.</p> <p>Drayton Chr. Ref. Church</p> <p>Hilbert Rumph, Clerk</p>	<p>On Sept. 3, 1990, the Lord took home our dear mother and grand-mother,</p> <p><b>ELLA UITHOVEN-GOKEN</b></p> <p>at the age of 83 years.</p> <p>Beloved wife of the late Frans Uithoven.</p> <p>She is survived by her children:</p> <p>Hendrika Smit — Toronto, Ont.</p> <p>Frits &amp; Nancy Uithoven — Oshawa, Ont.</p> <p>Christine, Frank</p> <p>Adrian &amp; Lise Uithoven — Scarborough, Ont.</p> <p>Christianne, Michelle</p> <p>The funeral service was held on Sept. 5, 1990, with a memorial service at Holland Chr. Homes, Brampton, Ont., with Pastor Peter Van Egmond officiating. Pastor Simon Wolfert also participated in the service.</p> <p>"The Lord is my Shepherd" (Psalm 23).</p> <p>May 13, 1923 July 23, 1990</p> <p>"I was young and now I am old, yet I've never seen the righteous forsaken" (Psalm 37:25a).</p> <p>God gave him life and called to himself, our dear husband, father, and grandfather,</p> <p><b>ANTHONY VAN DYKE</b></p> <p>Although we were deeply saddened, we have the assurance that now he is home with the Lord whom he loved.</p> <p>Lovingly remembered by:</p> <p>His wife Alice Van Dyke (nee Ellens).</p> <p>His children:</p> <p>Maaik &amp; Fred Weening — Barrie, Ont.</p> <p>Bob &amp; Linda Barrow — Regina, Sask.</p> <p>Liz &amp; John Williamson — St. Catharines, Ont.</p> <p>Andrew &amp; Marion Van Dyke — Bradford, Ont.</p> <p>Allan &amp; Annette Van Dyke — Georgetown, Ont.</p> <p>Linda &amp; Bill Brouwer — Stratford, Ont.</p> <p>Treesa &amp; Art Moor — Kettleby, Ont.</p> <p>Gord &amp; Mona Van Dyke — Listowel, Ont.</p> <p>Agnes Van Dyke — Waterloo, Ont. and 24 grandchildren.</p> <p>His brother and wife:</p> <p>Art &amp; Agnes Van Dyke — Bradford, Ont.</p> <p>Predeceased by his parents, two sisters, and one granddaughter.</p> <p>Home address: 4-659 Barber St. N., Listowel, ON N4W 1S4</p> <p>"Great is thy faithfulness."</p> <p>The Lord has taken from us our beloved mother, grandmother and great-grandmother (Oma),</p> <p><b>GEERTRUIDA (Gertrude) VAN ROOYEN</b></p> <p>on Monday, Sept. 10, 1990, in her 90th year, at Shalom Manor, Grimsby, Ont.</p> <p>Beloved wife of the late Harry van Rooyen (1987).</p> <p>Dear mother of:</p> <p>Henk &amp; Fya van Rooyen — the Neth.</p> <p>Trudy &amp; Alvin Smith — St. Catharines, Ont.</p> <p>Elly &amp; Niek De Rooy — St. Catharines, Ont.</p> <p>John &amp; Ena van Rooyen — Rochester Hills, Mich.</p> <p>Adrian &amp; Lynne van Rooyen — Atikokan, Ont.</p> <p>Also survived by 18 grandchildren, 20 great-grandchildren and a sister in the Netherlands.</p> <p>Funeral service was held Sept. 13, 1990, 10 a.m. at the Maranatha Chr. Ref. Church, St. Catharines, Ont. Rev. Henry Katerberg officiating. Interment in Pleasantview Memorial Gardens, St. Catharines, Ont.</p> <p>Correspondence address: 33 Duncan Dr., St. Catharines, ON L2N 3P3</p>	<p>Rotterdam Hamilton Jan. 23, 1915 Sept. 12, 1990</p> <p><b>Psalm 84.</b></p> <p>Peacefully at home, after a short illness, our heavenly Father took home his child, our beloved husband, father, grandfather and great-grandfather,</p> <p><b>ANTHONY JACOB VIS</b></p> <p>in his 76th year.</p> <p>He will be greatly missed by his family, his wife Alie (nee Eising) and his children:</p> <p>Leo &amp; Liz Vis — Smithville, Ont.</p> <p>Hennie &amp; Harm Medema — Kitchener, Ont.</p> <p>Terry &amp; Arnie Jagt — Rocky Mtn. House, Alta.</p> <p>Bob &amp; Louise Vis — Langley, B.C.</p> <p>Irene &amp; John Van Brug — Smithville, Ont.</p> <p>15 grandchildren and three great-grandchildren.</p> <p>Funeral service was held on Friday, Sept. 14, 1990, at Mount Hamilton Chr. Ref. Church, Hamilton, Ont. Rev. R.J. Sikkema officiating.</p> <p>Correspondence address: 1415 Upper Wellington, Apt. #126, Hamilton, ON L9A 5E8</p> <p><b>For Sale</b></p> <p><b>For Sale or Rent:</b></p> <p>Two-bedroom mobile home. Furnished, carport and screen porch. Close to shopping and Chr. Ref. churches. Address: Palmetto Mobile Home Park, Lot 16-B Street, Florida 34221. Contact: S. Algera, 651 West 5th St., Hamilton, ON L9C 3R1. Phone: (416) 389-5923.</p> <p><b>For sale:</b> 1988 mobile home, 14 x 45, 2 bedrooms, in quiet park, near Orlando, Florida. Everything included \$12,500 in U.S. funds. Call before Oct. 20: (416) 895-5905 or after Nov. 1: 1-(407)-886-0214.</p> <p><b>Farm for Sale:</b></p> <p><b>Niagara-on-the-Lake Peach Farm:</b> 28 acres of young orchards producing over 120,000 gross. Beautiful brick home, 2 extra houses, barns, cold storage. All equipment. City water and gas. Three itinerant workers, May to August. Price: \$575,000. Contact: Marjorie Zavitz, Gray Permanent Real Estate, (416) 358-7171, Fax: (416) 358-7172.</p> <p><b>For Rent</b></p> <p><b>For rent:</b> Oct., Nov. and Dec., mobile home, waterfront, two bedrooms, two bathrooms. Own boatdock and fishing pier. Living and dining area overlooks the water. For more information call (416) 774-3080 after Sept. 30, after 6 p.m.</p> <p>A trailer in Bradenton area in an adult park, Nov. 15, 1990, to Dec. 30, 1990. Call: (416) 451-7886 before Oct. 15 or (813) 748-7420 after Oct. 19.</p> <p><b>Help Wanted</b></p> <p><b>SECRETARY REQUIRED</b></p> <p>for a growing business in the <b>Stoney Creek/Hamilton</b> area. Individual must be a self-starter, able to work on own in busy environment. Typing 80 words per minute, pleasant telephone manners, organizational and interpersonal skills required. Training provided for use of computer. Please send complete resume, including work experience to:</p> <p><b>Bobby Lawn Spray</b> <b>P.O. Box 349, Fruitland, ON L0R 2L0</b></p> <p>or contact Cor or Hennie: days at 416-643-1288 or evenings 416-643-3905.</p>	<p><b>Super semi-dwellings in St. Catharines, Ont.!</b></p> <p>Now under construction, an affordable new home for you! Brick and vinyl bi-levels, series 800 doors, large eat-in kitchens, oak cabinets and railings, side entrances into lower level and many more features. Don't pass these by! To inspect and purchase, call G.W. Abrahams Realty Ltd., broker - Linda Lammers, Sales Representative (416) 688-0037 or (416) 688-2422, pager 130.</p> <p><b>Broiler Farm for Sale</b></p> <p>Approximately 50,000 quota. Two large metal clad poultry barns plus one small cattle barn. Also a large six-bedroom home and 50 acres of land. Excellent location close to Hamilton and to Christian schools. For more details contact Fred Hagen, Broker.</p> <p><b>Fred Hagen Realty Ltd., Realtor</b> <b>295 Glanaster Rd.</b> <b>Ancaster, ON L9G 3K9</b> <b>(416) 679-6666 or (416) 541-4549</b></p> <p><b>Teacher</b></p> <p><b>JARVIS, Ont.:</b> Due to maternity leave, <b>Jarvis District Chr. School</b> will need a full-time <b>Kindergarten</b> teacher starting Jan. 7, 1991, until the end of the school year. This group of 27 pupils consists of two classes meeting on alternate days. Deadline for applications will be Nov. 1, 1990. All letters of application, resumes or inquiries should be sent to Mr. Garry Glasbergen, Principal, Jarvis District Chr. School, R.R.#1, Jarvis, ON N0A 1J0. Phone: (519) 587-4444 (school) or (519) 587-5374 (home).</p> <p><b>PETERBOROUGH, Ont.:</b> <b>Rhema Chr. School</b> is a vital and growing non-denominational school, established to serve the Christian community in the Peterborough area. Due to a maternity leave we are now accepting applications for a <b>Grade 1</b> teaching position. This position will be for the period of Dec. 1, 1990, through March 30, 1991. Please send resume and request for application form to Mr. Ray Hendriks, Principal, 3195 Parkhill Rd. E., Peterborough, ON K9L 1B8 or call: (705) 743-1400.</p> <p><b>Help Wanted</b></p> <p><b>Wholesale nursery,</b> producing container grown evergreens and flowering shrubs are looking for person(s) who have experience in agriculture or horticulture. Duties include shipping, nursery production, propagation, etc. The person(s) must be dedicated, self-motivated and willing to take on responsibilities. Full-time employment and an opportunity to work into a management position. Wages commensurate with experience. Please send detailed resume to: Willowbrook Nurseries Inc., 1000 Balfour St., Fenwick, ON L0S 1C0</p> <p>Mature loving person needed to help husband care for spouse with Alzheimer's at home. Light housekeeping duties, excellent access to public transportation, Ottawa. Call collect: 1-(613)-224-8234 evenings or weekends.</p> <p>Opening available in a well-established 450 farrow to finish operation in the Goderich area. Farming experience is essential with management skills preferable. Accommodation available on the Christian school bus route. Please call (519) 529-7704, 529-7029, or 529-7982.</p>



# Classified/Events

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John Medemblik or Cor Lodder  
at 1-519-824-8520

## Personal

### Single Men and Women

If you are over 21 years of age and would like to find a partner in Christian marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON L7P 3S9. Please enclose \$3.00 for a complete information package explaining our services. Established in 1967.

## Miscellaneous

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## Help Wanted

**Accepting applications — Mutual Support Systems**, a network of rural foster homes in the Niagara Peninsula for children experiencing emotional and behavioural difficulties invites applications for the position of

### Child Care Worker

The responsibilities of this live-in position include involvement in the educational programming, daily routines, and foster family events within the residential setting. In-service training provides the successful applicant with the necessary skills to nurture the resident's physical, mental, social and spiritual needs. Position includes salary and benefits package. One year, renewable work terms commence in September. Please submit resume to: Personnel Manager, Mutual Support Systems, R.R.#1, Perry Rd., Wellandport, ON L0R 2J0 or call 1-416-899-2311.

## Calendar of Events and Crossword Puzzle returns next week.

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## Citizens for Public Justice - Alberta

presents the

### 1990 POLICY CONFERENCE

**Development: Sustainable or Regenerative?**

Keynote Speaker: Dr. Loren Wilkinson, Regent College

Saturday, October 20, 1990, 9:00 a.m.

Rosedale United Church, 1317-1 Street NW, Calgary, Alta.

For more information, please contact  
CPJ Alberta at (403) 429-3540

## Help Wanted

## DORDT COLLEGE FACULTY OPPORTUNITIES

Dordt College has tenure-track openings for the 1991-92 academic year in the following fields:

**ART:** Candidates must be specialized in two-dimensional media, be prepared to share in the teaching of art history, and have an interest in exploring with the department the possibility of developing courses in graphic design.

**ECONOMICS:** Responsibilities include teaching introductory and upper-level courses and participating in a business seminar. A doctorate in economics or business is preferred, but a doctorate near completion will be considered. Teaching experience is desirable.

**SOCIAL WORK:** Dordt has a CSWE-accredited B.S.W. program. Applicants should have an M.S.W. and a minimum of two years post-M.S.W. practice experience. Teaching experience is desirable.

**SOCIOLOGY:** Applicants should possess a Ph.D. but a doctorate near completion will be considered. Teaching experience is desirable.

The following positions may also be open for the 1991-92 academic year:

**AGRICULTURE  
ENGLISH  
JOURNALISM  
POLITICAL SCIENCE  
PSYCHOLOGY**

Dordt College seeks to hire individuals who are committed to a Reformed, biblical perspective and educational philosophy and have academic and personal qualifications for teaching and scholarship.

**Inquiries regarding possible future openings in any field are always welcome.**

Review of candidates will begin immediately and continue until positions are filled. Send letter of interest and resume to:



Dr. Rockne McCarthy  
Vice President for Academic Affairs  
Dordt College  
Sioux Center, Iowa 51250  
Ph. (712) 722-6333

Dordt College complies with federal and state requirements for non-discrimination in employment. Women and minorities are encouraged to apply.

## CHOIR DIRECTOR

First Christian Reformed Church of London, Ont. is seeking a part-time, salary paid choir director for a large congregation approximately 4 to 6 hours a week. Interested parties please send resume with salary expectations to the church office at: 507 Talbot St., London, ON N6A 2S5

## Classis of Ontario Inc., R.C.A.

is accepting applications for the position of

**EXECUTIVE DIRECTOR FOR CAMP SHALOM & CHRISTIAN EDUCATION**

Camp Shalom is a camping, retreat, training centre and Christian education resource centre for The Classis of Ontario Inc.

This person would be responsible to the Board of Directors of Camp Shalom for its camping and retreat ministries, and to the Discipleship Committee for the Christian education within the Classis of Ontario.

For further information and job description, please contact:

Mr. John Logtenberg

Camp Shalom

R.R.#4, Cambridge, ON N1R 5S5

Phone: (519) 623-4860

## PRESIDENCY

Westminster Theological Seminary  
Box 27009, Philadelphia, PA 19118

Westminster Theological Seminary announces an opening for the office of president. Service in this position begins on or before July 1, 1991. The president is the C.E.O. of the seminary and reports to the Board of Trustees. Commitment to Reformed theology and Presbyterian church government, as shown by subscription to the Westminster Standards and membership in a Presbyterian or Reformed church, is required. Applicants must have an M.Div. degree, or its academic equivalent, a commitment to academic excellence in theological education and show evidence of effective leadership in the church or education. Candidates are urged to send vita immediately.

Contact Dr. John H. White, Chair  
Presidential Search Committee

THE CHILDREN'S AID SOCIETY OF HAMILTON-WENTWORTH  
invites applications for

## FOSTER (GROUP) HOME PARENTS

to operate a foster (group) home for up to six children.

This challenging position provides you with an opportunity to be part of a committed team of professionals meeting the needs of children who require a home away from home. The agency will provide support and training as well as a rate of \$1,100 per month for each child in the home.

### Qualifications preferred

Parent(s) experienced in fostering or working with teen and/or latency-aged children. Training in child care would be an asset.

If you are interested, please respond in writing to:

Placement Resources Unit

The Children's Aid Society of Hamilton-Wentworth  
P.O. Box 1107, Station A, Hamilton, ON L8N 4B9  
or contact Joan Crittenden at (416) 522-1121



*The Children's Aid Society of Hamilton-Wentworth*



Books

Robert VanderVennen, book review editor

Christian living

Mourning the loss of an unborn child

*Good Mourning: help and understanding in time of pregnancy loss by Judy Gordon Morrow & Nancy Gordon DeHamer. Word Publishing, 1989, 180 pp., \$12.95. Reviewed by Jean Groenenberg-Brodeur, Granby, Quebec.*

You've had a miscarriage in the past few months and you painfully miss the little baby you've never even been able to hold. Perhaps you've never even heard his or her tiny heartbeat. You feel angry, confused, disappointed, alone with your feelings. Your doctor has sent you away to "try again."

People around you are sympathetic, but they have their own activities to continue. You experience a sense of solidarity only with the women who have experienced a miscarriage in the past. Your husband supports you but you know he can't feel what you feel. He didn't physically and emotionally experience your pregnancy the way you did, and now he doesn't feel the loss the

way you do. Maybe you have other happy, healthy children in your home and you feel you don't have the right to be preoccupied by the loss of your little one, while, on the other hand, you enjoy so many blessings. You go to the library or to the local health clinic to find a book about miscarriage, and you find nothing, nothing to satisfy your curiosity and to legitimize the way you feel.

This is how I felt one summer day when I had the good fortune of finding *Good Mourning* by sisters Judy Gordon Morrow and Nancy Gordon DeHamer. I read the book in one sitting late one evening and was able to identify with the feelings of anger, hurt, questioning, rebellion, and was able to cry with someone else, "This isn't fair! I don't know how I shall ever be able to handle this!"

Reading this book confirmed to me that it is OK to scream at God and to ask him "Why?"; that it is important to recognize one's emotions. The fact that our problems are minor compared to the misfortunes of other folks in no way subtracts from the grief and emptiness caused by the loss of a child, even though this child never had time to make his or her mark on the family. Reading this book gave me someone with whom to share a sad experience and helped me accept my reactions.

Never wholly explainable  
In *Good Mourning* Judy

Gordon Marrow relates the loss of her third child at eight months of pregnancy, and how she first avoided her grief before being able to face up to her feelings. She tells how her family, friends and acquaintances helped and didn't help, in their various ways. She recounts her struggles and the healing that finally took place, and recognizes that this lost child will always have a place in her life, and that some questions will never have an answer.

Each of the 32 chapters of *Good Mourning* begins with a part of Judy's story. Following those chapters is a section called "Reflections" in which Judy's sister Nancy discusses the emotional consequences of the loss. This section also includes the stories of several other women who have lost a child during some stage of pregnancy or shortly after birth. The final section, entitled "Journal" offers questions which encourage the reader to write her own story as a way of working through her grief.

The book concludes with a five-page bibliography.

I quote the book's cover: "If you have a friend who is dealing with the loss of a baby, give her this book instead of flowers."

This book was helpful to me; I believe it will be helpful to others.



Friends of God

Wayne Brouwer

Thirsty

"O God, you are my God, earnestly I seek you; my soul thirsts for you, my body longs for you, in a dry and weary land where there is no water" (Ps. 63:1).

Are you thirsty?

If I ask you that question often enough, you'll probably have to get something to drink. Thirst is one of those unconscious demands that shape the habits of our lives. After all, our bodies are composed of more than 80 per cent water. A little drink now and then is the best thing we can do to keep our bodies running well.

Craving

Thirst, though, is more than just a physical necessity. Thirst is the craving that sets in when an addiction takes over. Thirst is the incessant call of the heart for love. Thirst is the emotional overload that demands peace and security in an unsettling world.

Thirst is the word David uses for his spiritual needs. A desire for God's presence and blessing are one thing; but the *need* we have for his attention and care is quite another. The first is a conscious choice. The latter is an overwhelming, unconscious urgency.

Faith

One writer paints this picture of his spiritual quest. He's like a person stranded alone in the middle of a vast desert. The sun punishes him from above. The horizon shimmers with heat. The hot sands burn blisters on to his toes.

In his hand, as he stumbles along, he carries a small canteen, now nearly empty of the precious water of life. Just as he reaches it to his mouth for one final drink, his eye is caught by a blur in the distance.

A mirage?

He lowers the canteen, wipes the dust from his eyes with his sweaty sleeve and blinks several times, squinting to see more clearly.

No, it's real. But a real what?

He caps the canteen and begins to stagger toward the blur. It's an old shack that once was home to another human being. The winds and weather have stripped the outside and rodents have licked the inside clean. There's nothing here to keep him alive. But at least it's a place to die.

Once more he lifts the canteen to his lips. But now he stops again. Fifteen metres away is a rusty cast-iron pump! With surprising strength he pushes himself toward it. He pumps the handle feverishly, but no water comes. Inside the rod scrapes and screams, shouting of years without use.

But what's this? Down by the spout is a small sign, lettered in the fine hand of another generation. *Friend*, it says, *there is a river of water flowing beneath these sands. Drink your fill at this pump. But to start the flow, you must prime the pump. Empty your canteen in the hole above.*

What should he do? What would *you* do?

And then, faith takes his hand. Faith in words written by an unknown friend. Faith in words of hope and life. He tips his canteen over the hole; he pours out the precious drops of his future; he empties what he has brought with him in hopes of finding a gift that is greater than himself.

He pushes down on the handle, and he feels the gentle resistance of the waters below. He pushes again, and again, and again .... And streams of living water burst from the spout!

Refreshed

David might have written that parable, wandering one day, as the title lines of Psalm 63 indicate, in the Desert of Judah. Faith doesn't drink anything or everything. It chooses the liquids of refreshment carefully.

For as the addict knows: it's not how much you drink but what you drink that makes the difference.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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